Whither Bound in Missions

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WHITHER BOUND IN MISSIONS

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Devolution in Mission Administration

WHITHER BOUND IN MISSIONS

BY
DANIEL JOHNSON FLEMING, PH.D.

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To "COUSIN JENNIE"

AND

THE REV. SIR JAMES C. R. EWING

D.D., LL.D., D.LITT., K.C.I.E.

in whose home in India the author caught his first enthusiasm for the Christian enterprise overseas

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PREFACE

It is part of the glory of the modern missionary movement that it has not waited for criticism from outside. We doubt whether any profession has voluntarily and planfully subjected itself to more searching survey and appraisal than missions since 1910. The fundamental positions have remained unchanged. More clearly now than at any previous time is it realized that the world's welfare demands that Jesus Christ and His way be made known to every people.

In the last fifteen years, however, advances in method and attitude have come so rapidly that there is danger that the constituency back of missions will not keep up with the changes which are bound to shape the movement in the future. The giving constituency should know about these changes and share in the consideration of the problems for the future which are raised. No one should want a gap to grow between the missionary enterprise as it will actually exist and the conception of that enterprise held by those who so heartily support it.

We are authoritatively informed that the whole missionary movement needs rethinking and restating.[1] For one thing, while in some parts change

[1] *Report of the Foreign Missions Conference of North America*, 1923, p. 109.

has been coming very slowly, in some major areas for overseas effort the cultural scene has changed more profoundly in the last ten years than in whole cycles of time previously. Discerning missionary statesmen feel that their most significant problem is not the getting of more men and more money for old work, but the catching of God's leading in new ways.

Furthermore, many of these changes in attitude and method are a part, as is quite natural, of the prevailing thought movements of our age. We believe that there are many, not now interested in missions, who would find their sympathy and enthusiasm for this work developing if they only knew how modern it really is.

We want, then, to think ahead with this movement, see some of the tendencies that are working in it, and be ready for that flexibility which must characterize an agency through which God can continue adequately to work today. The effort has been to suggest possible and more immediate changes in attitude and method rather than to attempt any ultimate or philosophical answer to the question raised by the title. It will be recognized that where the number of societies engaged in this work runs up into the hundreds with manifold activities among most varied peoples at different stages of economic, national, and religious development, sweeping general statements are either out of place, or must be taken as an estimate of the general trend.

A special effort has been made to give the opinion of nationals on the various issues raised.

For we are their partners in the world task, and increasingly we find our common interest is helped by giving full consideration to their judgments.

This volume could scarcely have been written were it not for the author's contact from year to year with a stream of alert and ofttimes brilliant missionaries on furlough, who, with deepened convictions as to the world's need of Christ, are eager to study through their problems and go back for better service. Furthermore, it is a pleasure gratefully to acknowledge obligation to many frank and sincere friends, and especially to my wife, who have read the manuscript in whole or in part and whose invaluable suggestions have corrected or enriched its message.

DANIEL JOHNSON FLEMING.

New York City,
January, 1925.

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WHITHER BOUND IN MISSIONS

CHAPTER I

ERADICATING A SENSE OF SUPERIORITY

I

A HUNDRED years ago European civilization naïvely assumed that the Caucasian had been made by God to rule the world, and took it for granted that there was only one culture worthy of the name. The existing political and economic predominance of western peoples engendered a feeling of superiority. Throughout much of the nineteenth century, western civilization extended what helpful influences it possessed from above downward, rather than straight across from brother man to brother man. Our Anglo-Saxon temperament encouraged this assumption of superiority. A tendency to master and direct made it seem natural for us to impose our wills on a more yielding and passive people.

Even Christianity, as popularly understood, made it possible for one to nourish a sense of superiority. Christianity began with a great em-

phasis on love. But in time that love came to be considered typically Christian where nothing was given in return and where there was an essential inequality between the parties. Christian brotherhood was defined by the Church solely in terms of benevolence. Hence the popular conception of "charity" is tinged with condescension. In fact, to most people charity seems most Christian when there is no mutual exchange. Similarly, the altruism of early Protestantism took the form of sharing with others, but not of receiving from them. The modern emphasis on democracy, however, is making us see how un-Christian it is to think of others as beneath us, and how love, to be Christian, must recognize the essential equality of the two parties concerned.

As long as the characteristic element in Christian love was merely giving without return, it did not offend our Christian sense to have a strong nation dominate a weaker one providing its rule was supposed to be for the weaker nation's good, or to have missionaries patronize another people as long as the motives were quite unselfish. But we now see that Christian love includes democratic respect and justice as well as benevolence. To mere kindliness is added a genuine solicitude that other people may be free and equipped to share in the duties and responsibilities of the new world order. Under this fuller conception of Christian love individuals and nations will not be less called to serve; but consciousness of call will not be accompanied by a belittling of the recipients of this goodwill. For it will be seen that democracy is inconsistent

with a monopoly of call by any one group—that to be Christian is to assert that, in their several ways, each nation and race is called to serve.[1]

It was in this earlier atmosphere of the assumption of racial and cultural superiority that modern missions took their rise. It would be surprising, therefore, if the feeling of superiority, so general in the West, had not been reflected in certain missionary attitudes. Here and there it crept into the literature of early missions, taking it for granted that just as the West had the only worthy culture, so their religion also was the only faith embodying any truth. This spirit of condescension has not yet become extinct for many are still able to sing with complacency

> Can we, whose souls are lighted
> With wisdom from on high,
> Can we, to men benighted
> The lamp of light deny?

Until very recent years the average call to work abroad more or less unconsciously assumed western superiority. It was a romantic leadership which was held out to any young student who would go to the Orient. He was to stamp his influence on other peoples, share in making a new world, shape the destinies of backward but changing countries, and lay out the lines upon which future development was to take place. Many of the interpretations of Africa and the East were tinged with a patronizing note. To such an extent

[1] On the thought of the last two paragraphs see an address by Pres. A. C. McGiffert, in *Religious Education*, vol. 16, pp. 131-6.

has this point of view been absorbed that the head of one of our largest language schools for young missionaries has declared that one of his chief responsibilities is to endeavor to eradicate from their minds false ideas of their future task.

A missionary now in his second term in India thus reviews his earlier years of service:

> I say that I was ignorant and conceited. I knew next to nothing of Indian history, Indian language, Indian thought; above all I was profoundly ignorant of Indian character and psychology. Nevertheless, what I had read and heard from missionary sources had made me regard myself as commissioned to enlighten and uplift a needy and degraded people, who were crying aloud for my help. The altruistic element in this was, no doubt, excellent; but it was inevitably accompanied by a self-sufficiency and an egotism, which, I fear, may in practice have frequently overlaid the altruism. It is hard for a young man, whose thought about his missionary vocation has been framed in the atmosphere of crisis and urgent need, to achieve that modesty of attitude in dealing with Indians which is characteristic of all really successful missionaries and administrators of an older generation. Yet without such an attitude it is impossible for either missionary or administrator to gain the confidence and esteem of the people.

Moreover, when a young missionary finally reaches the field a host of insidious influences may support and develop a nascent sense of superiority. His salary, though meager enough according to western standards, in some areas permits him to run an establishment with a retinue of servants far more elaborate than most of the

people with whom he associates have. Health reasons usually demand that he should have a better house, or travel higher class. Sometimes he is put in charge of work over gray-haired and experienced nationals. An artificial power surrounds him because of his control of a western purse, enabling him to engage and to pay workers. Inferior economic surroundings unconsciously suggest inferior peoples. The material and institutional means of helping folks up to higher economic and educational levels tend to develop a sense of generosity, altruism and self-satisfaction. Often many of the little devices in the missionary's house, equipment, or ways of doing things are copied, and imitation is an insidious form of flattery. A courtesy-loving Orient by instinct defers to one who comes to them in the capacity of a teacher. There is something about administration in most foreign fields that gradually makes a man unwilling to be talked back to unless he is very much on guard against the tendency. Among some groups where the spirit of nationalism has not developed there may still be a definite inferiority complex toward white people. The very fact that we possess special skill in administering our own type of institutions inclines us to rate ourselves above those to whom these institutions are still novel. With such suggestions, is it any wonder that some yield?

One of the ablest missionaries now in India, looking back upon his experience of over forty-three years in that land said that he regretted,

among other errors, one serious mistake which he had made. He had not sufficiently estimated the potential capacity of the people. Therefore he had not expected as much from them as he should; and in consequence he feels that they had not developed and done as much as they might have done. Blessed is the one who is forewarned against unconscious influences which encourage the sense of superiority.

Not all of the responsibility of possessing a right racial attitude, however, rests on the person who goes abroad. Before they reach the field they share attitudes of mind current in the West—often attitudes not helpful to the young missionary. One whose professional work brings him into touch with a large proportion of the junior missionaries coming to China complains that many of them come out "with the attitude that any condition they discover among the Chinese which is not in accordance with western traditions and ideals is inferior." [2] The highest coördinating missionary body in North America has shown its sensitiveness to this danger by giving a whole session to a discussion of whether or not even the churches of the West do not instill points of view which limit the usefulness of their missionaries, and display attitudes, such as a sense of superiority due to our wealth and prestige, a pride of race due to the present position of the white peoples, and an assertive quality naturally found in the

[2] *The Report of the Foreign Missions Conference,* 1922, p. 126.

propagandist, which as a matter of fact hinder the work abroad.[3]

Many missions have gladly acknowledged that nationals of good judgment, of whom there are very many, have most valuable points of view growing out of their intimate knowledge of local conditions. By such missions joint councils have been arranged to make their wisdom effective. But where this has not yet been done, a serious sense of inequality is the unfortunate but unavoidable implication in the minds of these nationals.

II Resistance to attitude of superiority

Increasingly this attitude of cultural superiority on the part of the West is being resented. Asia and Africa have awakened to a new sense of race respect and corporate personality. The aggressive or domineering type of missionary is not wanted.

The field secretary of one of our largest societies, out of his long experience in China, tells us in a personal letter that:

Young China will accept no service given in the spirit of condescending superiority. The man who feels called to China to lord it over God's heritage, a superman of Divine grace, would better change his mind now and save the board the expense of transportation later. But the man who in all humility and love would go to China for the service of God and the people cannot go too quickly.

It is a great help occasionally to see ourselves as others see us. "We welcome men and women,"

[3] *Ibid.*, 1923, pp. 154-170.

recently said an outstanding Chinese leader, "who come to China definitely to help rather than to dominate, to learn as well as to teach, to be friends rather than to be leaders, to be sympathetic and not dogmatic. Such men and women are more needed in China today than ever before." A Chinese at one time general secretary of the Y. M. C. A. for China, and later the government's secretary of foreign affairs, says that

> . . . the most serious mistake in the missionary propaganda in China is that, in the early and even in the later decades of the nineteenth century, the missionaries had a wrong conception of the moral and intellectual strength of the Chinese. They took for granted that the Chinese were an uncivilized race whom they must instruct and take into tutelage, and in consequence regarded them as incapable of being placed in responsible positions. Their policy was to develop and train their Chinese workers up to a certain point which would only fit them to be their assistants.[4]

At a recent denominational conference a Chinese delegate set forth the Chinese point of view as follows:

> Intelligent Chinese do not care to work with the type of missionary who pretends to treat the Chinese as equals, placing them in positions of nominal leadership or inviting them to meetings of trustees or committees where they sit as silent listeners or as speakers whose words carry no weight. I would ask the missionary two things: first, give the Chinese every chance to do things for themselves; second, treat the Chinese workers as equals.

[4] *International Review of Missions,* vol. 5, p. 85.

All the nationals who have been quoted are too big natured to speak in other than a sweetly reasonable way. Gently, yet firmly, they are saying that there are lingering even if unconscious racial predilections on the part of western missionaries, and that we have been too slow in sensing the conception of nationals as to what is involved in proper treatment. There are thoughtful observers who feel that the United States as a nation is complacently walking right toward the worst sort of conflict—racial war. Whether or not this is so, the missionary enterprise should unmistakably glow throughout with Christian brotherhood.

On the basis of a questionnaire to eighty-two leading Japanese workers, Prof. U. Kawaguchi, Ph.D., concludes an exceptionally significant paper on the missionary's task from the standpoint of the Japanese Church as follows:

> The sooner the missionary delegates his paternal instinct, his desire to possess and to control, his endeavor to direct and to lead, to his Japanese co-laborer, the sooner will his ideal of an independent, autonomous, native Church see its realization: and the more lasting will be the period of his usefulness in the accomplishment of the Christian program of the Church.[5]

Tilak, one of India's noblest singers, put the same thought into song:

[5] "The Christian Movement in Japan, Korea and Formosa," 1923, p. 111.

Trampling upon self you have come to us to bring
us Christ;
For us you have given life and all things, so that
to our debt there is no end.
Yet will you heed one small request which I have
still to proffer?
You are father and mother, we helpless infants:
enough of this relationship now!

You have driven God afar by making yourselves
gods: when will you cast off this sin?
You have set up for yourselves a kingdom of
slaves: do not call it a kingdom of God.
We dance as puppets, whilst you hold the strings:
how long shall this buffoonery endure?
How long will you keep us dead? Hath not God
eyes to see?
Let us swim, let us sink or die; give us leastways
the chance of swimming.
Pack up all your doctrines, and let us first find
Christ.
Be not angry with me; I am but a poor messenger,
who speaks what he is bidden.
Come, be to us brothers and sisters! all else we can
settle then.

III Relative racial capacities

Modern judgment with reference to relative racial capacity has a bearing upon this question. In catching this judgment certain graphic figures are useful. We have learned that the group capacity of a people is best represented, not by a dot or line, but by an area. Suppose all the individuals of a group have been examined and their capacities determined. If a curve of the results were plotted, with the vertical coordinates representing the numbers concerned, and the horizontal co-

ordinates the various capacities, we would secure a characteristic area (Fig. 1). For example, it would be found that comparatively few individuals (AB) have a very high capacity (OB). Also comparatively few individuals (CD) will be marked by a very low capacity (OD). In other words, there would be relatively few individuals of genius, and relatively few imbeciles. The greatest number (EF) would have a central capacity (OF).

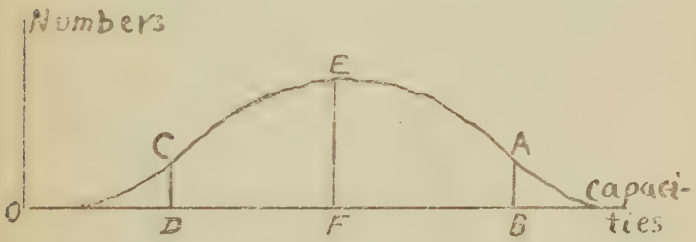


Fig. 1.

The relative capacities of two groups could be compared by the shape and position of two areas. Conceivably the results might be as in Fig. 2. Here the capacity of each individual in group A is greater than that of any individual in group B. Many a slaveholder used to think of his slaves as constituting a group wholly beneath his own in human faculties. Such a diagram could picture the way a Brahman has been accustomed to think of the pariah. There are still many who think of their race as so markedly superior to another that this diagram could fitly represent their thought.

The overwhelming expert opinion, however, is

that there is a very considerable amount of overlapping between the races in the matter of ability (Fig. 3). Group A has a few individuals superior to any in B. Group B has a few individuals inferior to any in A. But the amount of overlapping in the shaded portion is proportionate to the amount of common ability. For every individual of group A within the shaded portion, an indi-

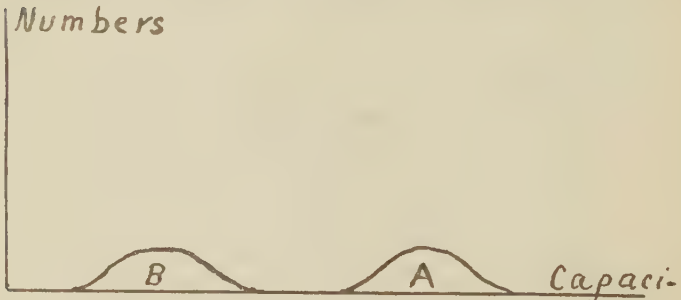


Fig. 2.

vidual in group B can be found with exactly equal capacity.

Lastly, there is general unanimity that great differences exist between the various races and peoples in regard to actual *experience and attainment.* But this does not settle the question of native *ability.* It has been customary for many to assign these differences in attainments to original differences in nature. But thus far it has been practically impossible to separate the effects of original nature from the effects due to social environment and training. Any exact measurements of the differences between two groups have

to be interpreted in the light both of original nature and of training. We have to acknowledge that at present we do not possess the technique by which we can determine differences in relative racial capacity, and that, therefore, it has not yet been proved that one race is inferior to another.

But neither has the opposite been proved—that all races have equal native ability. In fact, there is a very strong probability that the various peoples do differ somewhat in natural endowment although, as we have said, the fact of such differ-

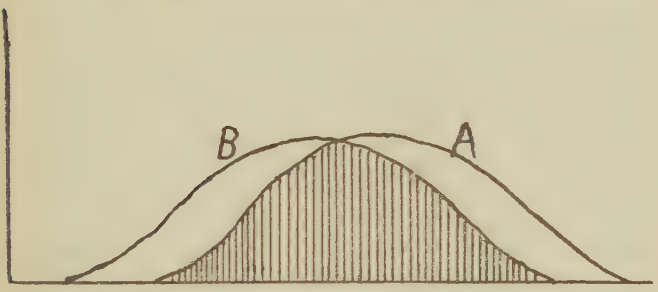


Fig. 3.

ences as well as their amount and nature have yet to be determined with scientific accuracy. Graphically, this probability for the various peoples can be represented by a group of distribution curves with different average capacities (A, B, C, D in Fig. 4).

It should be noted that all the seeming differences between the various races and peoples appear very small compared with the vast difference which separates man from the nearest

animal (see Fig. 4). Furthermore even the alleged differences between the various peoples seem small compared with the wide range of variation within any one race or people (again see Fig. 4). With these last two statements in mind, we can understand what is meant by the assertion of the fundamental unity of human nature.

Fig. 4.

Conclusions in respect to Relative Racial Capacities

IV

Several important observations for missions come from a consideration of this question. One is that *we should not think of ourselves more highly than we ought to think*. There should be a certain wholesome humility. This is a lesson that the Anglo-Saxon, especially, ought to take to heart. It is very easy for the white race to assume its superiority as a matter of course, and to do unconsciously a multitude of little things which rankle harmfully in the hearts of another people. Consecration on the part of the missionary does not necessarily protect him from this. Let it sink into his consciousness that there are many ways of accounting for superior achievements without

assuming superior capacity. The rapid development of self-consciousness in Asia, and in parts of Africa, has so heightened sensitiveness to attitudes of superiority, that western peoples must shake themselves out of objectionable ways that have become unconsciously habitual. Just as we have given up the idea of the divine right of kings, and are giving up the age-long conception of male superiority, we will very likely have to give up the flattering delusion of decided racial superiority. It is interesting that one board has taken the precaution of placing, for a time, each new recruit to Japan under a Japanese minister, in order to develop from the first a proper attitude.

We can see, also, *the right of each person to be treated as an individual and not classed in a group.* The human mind has a distinct tendency toward classification. We tend to select the dominant traits of another race; associate these traits with certain external racial marks such as slant eye, dark skin, black, straight hair; and then assign the traits to every individual who has the given external marks. We tend to set up a set of mental pigeon-holes, each the abstract average of a group, and then we dump individuals into these pigeon-holes on the basis of some external sign. We forget that when we talk about the characteristics of a race as a whole, we are dealing with an abstraction that has no existence in nature.

In this way peoples have made such generalizations as that: all Hindus are untruthful; all westerners are materialistic; all Japanese are tricky; all Chinese are honest, etc. Many do not realize

that there is a distribution curve for any race with respect to any quality (such as in Fig. 1). The particular individual before you may be in the line AB or the line CD, *i.e.* he may stand extraordinarily high or extraordinarily low in capacity, or honesty, or dependability, or whatever quality is being considered. It is a mark of psychological immaturity to think of members of another race as though they had a common conscience, a fixed sense of honor, a unified financial interest, a single head, or heart, or life. Missionaries are among the first to learn not to hang labels on a complex people, and then ever after interpret them by the label instead of by the individual reality. The rest of us must be on our guard against this insidious habit of men's thinking.

Another significant conviction for missionaries comes from a study of the extensive overlapping in ability between any two races (Fig. 3). This overlapping is so decided, even when we allow for the more extreme judgments of inter-racial differences, that *we can repudiate the idea that one race is ordained permanently to be hewers of wood and drawers of water for another.* One race, supposedly inferior, will not permanently need a different type of education from that of a race, supposedly superior. Each will need a type of education suited to its present needs, but we should not think that education for Negroes must always and of necessity be industrial, while that of the whites may be more literary. There is too much overlapping between the races for this.

There is a need of various types of education, involving more or less head or hand work, but from Fig. 3 it will be seen that for any given type suitable numbers of each race should be selected.

Again, if we were wishing to select a hundred people who are to be quite superior to another hundred, one of the most foolish ways would be to choose them by race. Selecting one hundred persons at random from one race, supposedly superior, would by no means give you a group uniformly superior to another hundred chosen at random from a supposedly inferior race. Missionaries have found that moderatorships and chairmanships and secretaryships do not need to go to whites as whites. The modern missionary does not assume that he is a natural leader just because he belongs to the white race, or that any white university graduate in a mission college can teach any subject to any member of a darker race. *The selection of leadership by means of race alone would be a very inefficient method of procedure.* If missionaries want to select youths for training in India, they will not reject every mass movement convert as such, and accept every individual who has sprung from a higher caste as such. They know that it will be vastly more efficient to apply some of the methods of selecting superior individuals regardless of race or caste.

This discussion may make us *more ready to see the good in another people.* If the facts as to the difference in racial capacity could be correctly represented by Fig. 2 instead of Fig. 3 we might justifiably be blind to the attainments of another

people. But a realization of the extensive overlapping may strengthen in us "the will to believe" with reference to aptitude in another people. We rejoice, therefore, that widespread among missionary candidates is an attitude or frame of mind which is expectant with reference to the capacity and attainments of other peoples.

The present stage of knowledge concerning relative racial capacity should give us great *confidence that, given the right sort of training, we can find in any group the leadership it needs at any given time.* We associate a sort of elaborate technique with those who lead here in the West; that is, we think of them as using typewriters, amanuenses, card-filing systems, and a great deal of machinery of various kinds. Furthermore, we expect our leaders to have a broad view of world movements and of ecclesiastical systems. While in many mission lands we may not be able to get the equivalent of an experienced western superintendent or bishop, it may not be necessary to utilize such advanced efficiency. It may not be that they need all the western paraphernalia and all the western vision that we bring in when we go to them as superintendents. The point to remember is, we very likely will find in any community ability for the kind of leadership that that community needs at the time.

All tests point toward a "probability curve" similar to Fig. 1. Each group will have its AB men and women. And these AB individuals will be much superior to the *average* person belonging to another group whose average capacity may be

greater than their group. The Christians from among the outcastes of India, for example, must not be thought of as uniformly inferior. With scientific certainty we can expect to find among them men of superior gifts, men of marked ability, the raw material for leadership. The existence of AB men in every group should give us a sure basis for stimulating the faith and courage of Asiatic and African peoples in their struggle with the vast social and ethical problems which they face. Instead of doing everything for people in mission lands, or taking everything to them, we shall hope to draw forth all that is latently present within. The conviction that God-given leadership can be found in any people is an additional assurance of the reasonableness of the missionary enterprise. It encourages us to aim at a program that is big, and worthy of the persons with whom we are working.

Eradication of the feeling of superiority is bringing about *a change in missionary nomenclature.* There are good words which have picked up an unfortunate or un-Christian connotation. Undesirable associations have grown up about them. All unconsciously the user is affected by the derogatory implications of the word. Hence some words need to be purged, rescued, or abandoned.

Expressions betokening possession of the Church abroad on the part of the West are being given up. The reports of missionary societies used to be full of the first person possessive—"our gospel," "our Christians," "our converts," "our African mission field," "our high school pupils," "our native

churches." They informed their supporters that "our Indian Christians are learning to give to God," or spoke of "representatives of our Chinese ministers." A little imagination, when once our attention is called to it, enables us to see how we would not want to be possessed in this way by Christians of another land, however benevolent.

The terms "mission assistants" and "missionary helpers" are already being dropped in the best usage. Where these older expressions are still used it shows that the center of gravity in thought is still in the temporary foreign missions and not in the permanent indigenous church. In the modern emphasis, it is the westerners who are the helpers.

"Native" is another word that has acquired unfortunate associations. Some have used it in a derogatory, reproachful sense. The condemnable thing here is not the word, but the wrong attitude which has degraded the word. In some circles the word "nationals" is being substituted for "natives" and it may be best in some places where feelings have been hurt to make a new start. But as long as wrong attitudes and assumptions of white superiority continue, any new word will be dragged down in like manner. We must learn not to look down on another race or people. In the meantime we know that many Orientals are sensitive about this word. That is reason enough for avoiding it, or for using it with care and discrimination. When speaking of a particular country there is little need of it, since one can speak of Indians, Chinese, or Japanese, as the case

may be; or of the Indian Church, Chinese hymnology or Japanese workers.

what the present attitudes must be

It must be plain that the sense of superiority which prevailed a century ago when modern missions were young would now be ruinous. An attitude of mind could be successful then that could not be successful now. It would be folly for any modern missionary to neglect to adjust himself to the rapid development of racial and national consciousness which has been an outstanding characteristic of the past two decades. To be patronized by a foreigner is the last thing they will tolerate. It is recognized, therefore, that henceforth race pride is a disqualification for work abroad. Even a white skin may be more of a liability than an asset. It is not necessary to defend at all costs our Occidental civilization. A fitting racial humility *must* mark those who go forth, and the warmth of their brotherhood must be so great as to weld races and to transcend national interests.

Therefore those who select recruits for missionary work want young men and women who recognize the fundamental value of each race, deplore the assumption of racial superiority on the part of whites, and realize that consciousness of superiority unfits for service to other peoples. Care, as never before, is being taken to send abroad only those men and women who can live among the people as brothers and sisters on the basis of simple unaffected friend-

ship, and who do not come as benevolent superiors from above. Though one speak with the tongues of men and of angels in behalf of his living gospel and yet does not feel brother to those of different color and culture, his relationship will be tinged with patronage and his words will be heard as sounding brass and a clanging cymbal.

CHAPTER II

MUTUALITY IN GIVING AND RECEIVING

I

Our minds are able to go back in imagination to those days beyond the frontiers of human history when migrations from the original group began to separate and differentiate the people of the earth. Humanity that started as one became geographically separated by deserts and mountain ranges and vast seas. The long, steady influence of climate and of geographic conditions picked out and accentuated variations in temperament and ability. Various social situations called forth different customs, different estimates of value, different philosophies of life. Variations in virility, geographic environment and historic circumstance allowed some groups to forge ahead, and contributed to the backwardness of others.

The most romantic days of history have at last brought these distant cousins into vital communication. Thousands of years of separation under the most diverse conditions enable each people today to bring its special gift to the common store—the best of each for the good of all. Books, people, and the products of industry—like myriad flying shuttles—are busy weaving the web of a

re-unified humanity. In the interpenetration of the East and the West we see one of the most significant facts of modern days. We catch a glimpse of a fellowship richer and more fruitful than anything the world has yet seen, in which every function will be spiritualized because of the recognition that it is for the whole.

Thus four kinds of relationships may be distinguished in our contact with other countries: the blind ignorance of isolation and prejudice; the dawning recognition of values; a time of suspicion, fear and rivalry; and a final confidence in the certainty of helpful interchange. We are entering the fourth relationship where we acknowledge that we can learn from other people as well as they from us; that the ideal is mutual stimulation and cross-fertilization of culture, and that the better world will be achieved only when all work together for common goals in the light of common experience. It is a stage characterized by the recognition of interdependence and mutual obligation, when no member of the world team will trip the other up, but will pass to him the ball.

II

Under a system of mutuality the stronger and more self-sufficient a race or nation or church may be, the greater is its obligation to place its resources and experience at the others' service. On the other hand, the stronger group must realize that it can probably learn much from a less conspicious or less developed unit. History shows that gifts do not always come from the most

powerful nations, as is evident when we recall the significance of Palestine, Greece, Holland, or Switzerland. What we are approaching in aspiration is a living communion of one world group with another, where each is acting and reacting upon the other, consciously and unconsciously, with broadening, enriching, and most quickening results. Each nation will strive to stimulate the best life in others. But to do so it will see that it must correct its own life. For to attempt to do the best for others brings home the need of bettering one's self.

Mutuality need not lead one to ignore the differences which actually exist in our human world. In fact, when we take into consideration the variety in mankind, it is necessary to revise some generalizations, such as the Golden Rule. To do unto others as you would have others do to you is a very good guide as long as people are more or less alike. But when there are differences it may not be a sufficient guide for conduct simply to know what *we* would like most. The activity and organization congenial to us who have been brought up in a temperate climate may not at all be what is needed or desired by those of the torrid zone. We of the West might think that every one should be given tooth brushes because our civilization considers them of value. But in India they abhor these articles made of bristles, used time after time, and left to hang exposed. They much prefer their twig-made brushes, freshly plucked each morning. The intelligent application of the Golden Rule might lead us to install bathtubs for

another people. Yet this would not be kindness to individuals whose racial habit is to pour water over the body, but never to use this same water a second time as is inevitable in a tub.

These crude illustrations suggest how mutuality on a world-wide scale involves the consideration of unlikeness. Not what we would most like to be done to us, but what will call forth the richest personality in the other becomes the guide when action is on an inter-racial scale. With peoples of other cultures and other training we will try so to discharge our spiritual energy as to evoke the finest spiritual energy in them. This in turn will come back to our own enrichment—an eternal reciprocity among those who differ. We are working toward a world harmony in which barriers are repudiated while distinctions are affirmed.

Many in the Orient are hungry to enter into this relationship of reciprocity. Rabindranath Tagore valued his Nobel Prize as a recognition of individual merit, and still more, so he says, as an acknowledgement that the East is a collaborator with the West in contributing its riches to the common stock of civilization. To him it was symbolic of a joining of hands in comradeship of the two great hemispheres of the human world.[1] He pleads with the West in another place "to tell us [India] that the world has need of us; not where we are petty but where we can help with the force of our life to rouse the world in wisdom,

[1] *The Modern Review,* September, 1921.

love and work, in the expansion of insight, knowledge and mutuality." [2]

This illustrates the truth that where you love another human being you need *him*. You are not merely eager (laudibly perhaps and disinterestedly) to give him certain good things; but you need him as much as he needs you. An Indian Christian saint of great spiritual penetration, speaking to a friend about his relation with European Christians, said, "You know, you make us feel that you want to do good to us, but you don't make us feel that you need us."

The conviction that mutuality in giving should be our normal expectation receives strong confirmation in all the best friendships with foreign students in the West. Many colleges are learning the unique value of these nationals to their own student bodies, and are welcoming them for what they can give in forum, in cabinet, or discussion group. Their frankness in calling attention to the inconsistency and un-Christian practices and attitudes on the part of Christians in the West has arrested the attention of many students and is influencing them to do all in their power to make real our Christian profession. Many who began their relationship with these friends from across the seas as more or less condescending hosts have rapidly changed their attitude as they realized they were receiving, from those of other temperaments, upbringing, and culture, as much as they gave.

[2] "Greater India," p. 85.

all contribute to a common cultural evolution III common cultural evolution

We get glimpses here and there of possible contributions to a common, cultural evolution. It is arresting to have one of Bertrand Russell's intelligence and insight say that it may easily be that there are things done in China better than in the West, and that, in the great interchange which will take place in the community of peoples, we will learn at various points from them. I remember how Professor Sargent of Chicago University used to tell his pupils that out of five specified elements of art, China surpassed the West in four. The perusal of "Chinese Painters" by Raphael Petrucci, or of the Chinese poems translated by Mr. Waley will convince any one that we have much more to learn from them than *mah jong*. In their guild system, employer and employees were found in the same democratic group, and cooperation between these two groups had displaced competitiocn, at the stage of development industry had then reached. In the Chinese passion for "saving face," there is an element of respect for personality. At their best, her literati have a noticeable quietness, a poise, a peace. China has had its wars, but unlike the West, it can be said that down through the centuries the "best people" did not approve of them, the soldier being the lowest member of their social hierarchy.

We are all indebted to Japan for manifold creations from her sense of beauty, and for high individual and national embodiments of politeness.

In India we find patience, gentleness, and an age-long quest for oneness with reality; in Africa forbearance and cheerfulness; in Latin America quickness of perception, acuteness of analysis, and high flights of imagination. All over the Orient we see how people are devotedly fond of children, how all are wonderfully hospitable to strangers and guests; and how all (unless they have come too much in contact with the West) are beautifully courteous. Each land has certain admirable qualities worthy of the unfeigned respect of the world. It is a realization of this that makes certain references to them as "those great missionary countries" sound a little provincial, as though being our parish abroad was their *raison d'être.*

Difference in gifts appeared explicitly in a conversation two western professors of religion were having with a Buddhist monk. They had been questioning him long in their search for facts. Finally the monk asked them what work they had done in Buddhism. They said they had made a few translations. "No, I mean what *work*—what meditations have you done?" They had to acknowledge that they had done almost none. "Well, I advise you on getting up, before you get dressed, to take time to think back before you were born. Identify yourself with the Buddha which you are." In our common search, surely the disciplined meditation of the East will helpfully supplement our scientific spirit. Surely India, whose *rishis* and sages have searched so faithfully for the ultimate gift of religion—the immediate knowledge of the imminent God—can contribute a

capacity for prolonged aspiration which we will value.

If we look beneath the surface we shall catch from one of China's sages the ideal of "production without possession, activity without self-assertion, development without domination." We will hear a Buddhist singer chant:

> Unto us hath our father given these two spiritual gifts. Of these the first is the virtue whereby we attain unto his kingdom, and the second is the virtue whereby having so attained we return into this world for the salvation of men. . . . And this, the second virtue, is called the Gift of Returning.

Amid a labyrinth of seemingly futile imaginings we will trace three noble truths for which India has stood down through the centuries: That man's soul is akin to, indeed, is part of, God; that the world is, in the last analysis, spiritual, not material; and that the universe is just.

To be valued contributions, such truths do not need to be absolutely new. To find old truths embodied in another society or in leaders or saints of another race often rekindles appreciation of elements of our own religious heritage which we had almost overlooked. Each striking embodiment of beauty, truth, or love comes from the one Source and is needed by us all.

In all this interchange of cultural and spiritual experience the Christian who knows and lives his faith has a contribution for non-Christian lands far greater than any gift he can bring back from them. From almost every region consciously or

unconsciously goes up the Old Testament cry, "Oh, that I knew where I might find Him!" The Christian has seen and experienced the pearl of great price. No missionary to other lands, no scholar of living faiths, has found a gem comparable to this. It is because Jesus Christ is a uniquely precious and essential factor for the highest, richest growth of every people that urgency surrounds the witness that Christians can give, in a way that urgency does not surround the sharing of any other gift of West or East. Each individual, each society, each nation, each race should have the opportunity of evolving in His presence. In communication with His creative Spirit individuals and whole peoples find a new future ever possible. We never were more sure than now that His is the greatest and the best influence that can be brought to bear upon the individual and corporate lives of men. Since this is so, mutuality's inescapable demand on us is to make Him known.

IV

If there can be mutual profit from interchange between peoples of different faiths, still more specific should be the mutual gains when communities throughout the world that are Christian consciously stand shoulder to shoulder to form one body,

> With us to do and dare,
> With us the shame to share,
> With us the cross to bear
> For Christ our King.

We are already beginning with them a common aspiration for life—abundant, resourceful, purpose-forming, end-attaining, world-transforming life. The young and struggling churches of Africa, South America and the East stand today in special need of certain kinds of help which we can give them. But these same churches will be helping us if we are willing to be receptive. For one thing our Christian heritage of truth and life ideals is being challenged and re-studied from differing racial points of view so that, unless we are wedded to a static faith, the younger communions abroad should help us to pick out what is gold, tried and purified. We should be thankful that the fresher and less conditioned viewpoint of these young churches may help us to sweep away whatever of chaff has clung to our western church.

We face certain problems of theological science: What is it that differentiates Christianity from all other religions; what gives it its convicting and converting power over the men whom it draws under its spell? Surely, those who have known vital religions in other forms and have seen Christianity meeting faiths of great antiquity will be able to throw light on such problems. It may easily be that the storm center of Christian controversy will pass from the West to Oriental seminaries where will be wrought out the adjustment of Christian thought to the ancient heritage of non-Christian cultures. In giving due weight to their sense of values in such controversies we ought to come to a better perspective in our own thought and see fundamentals in a truer light. We

can rejoice over the challenge they will increasingly bring to the Church of the West regarding aspects of thought and institutional life that from their angle of vision seem clearly divisive, unwholesome or purely sectional. Mother Churches may well listen, at least, to the fresh experience of daughters across the seas.

Already we are getting rich foretastes of international Christian fellowship. For example, in 1923, at Oxford, men and women came together for the International Missionary Council from India and China, from Western and Northern Europe, and from North and South America. Here was a body, representing a wide range of nations and races, including many types of experience, and manifesting great variety in outlook; and yet knit together because of fellowship in a great objective. For ten days they met together in discussion and prayer over questions so inescapable, so challenging, so vast, as to demand nothing less than corporate faith and action. During periods of discussion, devotion and social relaxation many felt exhilarated in experiencing the rich and varied contributions made by a group so constituted.

Not less was this true in the World's Christian Student Federation at its eleventh conference in Peking in 1922. Here were Koreans, Japanese, Czecho-Slovakians, Dutch, and Scandinavians, Italians, Greeks, Negroes, Indians, British, and Americans. Chinese had the largest hand in the organization. Indians came with a new vision of Christ gained from the vindication of spiritual force as seen in their national leader, Mahatma

Gandhi. Their faith in God stood out, for when the conference was in the depths of argument and discussion—overburdened by their responsibility for reconstructing the world—it was the Indians who gently but firmly reminded the delegates that God's hand was at the helm. Some Orientals thought that they might be able to take certain practical things better from the Chinese than from the Westerners; some Chinese thought that they might get the mystical elements in religion better from Christian India than from Britain or America. More than one delegate caught the consciousness that his nation had something that is characteristic, and is good, and which other peoples need. As it became plain that no widespread advance could be made until Christians in all lands joined in the common fight against wrong, all saw that the non-Christian elements in the West need the Christian East no less than the non-Christian elements in the East need the Christian West. Only together will the Kingdom of God be built.

In the great coöperative struggle for a better world, that will characterize the Christian fellowship of the future, we may find the various national Churches memorializing one another on specific points where action is deemed advisable. For example, when the petitions requesting the American and the British authorities to prevent foreign liquor interests from pressing their activities on China were being circulated, it was suggested that it would be a splendid thing if the Chinese Church could appeal direct to the Church

in America in order that its constituency might bring pressure to bear on the authorities in this matter of combating liquor and vice in China.

At the instance of a group of Chinese Christians, the National Christian Council of China wrote to the Federal Council of Churches in the United States concerning the playing of the Chinese game of *mah jong* in the West. They said that the introduction of this game into the social life of England and America was having a weakening effect upon the moral stamina of Chinese Christians, since *mah jong* and gambling are always associated in China.

Still another example is found in the action of the executive committee of the National Christian Council of Japan in connection with the United States Immigration Act of 1924. Feeling that international amenities had not been duly considered, that adequate opportunity for united conference had been denied, and that the act as passed was not in accord with the spirit of Christianity, this Council expressed to the Federal Council of Churches in America its desire "to cooperate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity." Evidently we are just at the beginning of a period of such interchange of judgments on an international scale.

We see the possibility of mutual contribution in still another form, in the visit to England of Theophilus Subrahmanyam. The story of his leaving family and college to find God strangely

moved many hearts. "You can never understand how much my soul thirsted for God, in those days," he told them. So, after the custom of his people, he left all and journeyed to the far-distant hills, lived as a hermit, meditated, fasted, journeyed to Benares and then to the Himalayas, in the hope of finding God. At last he found Him; not in the faith of his fathers, but unexpectedly, in Christ Jesus. Following Christ cost him dear. It meant yet another act of renunciation and self-sacrifice —breaking caste, counting loss the things that aforetime had been gain to him, breaking away from his family and his beloved mother. Only those who know India can understand what all this means to a Brahman. It involves bitter reproaches and hatred, and even serious personal violence. As the people of England listened to Subrahmanyam's story, Christ's words about taking up the Cross came to them with new meaning. Subrahmanyam's visit became a blessing to thousands. This is but a single instance. Those, however, who care to listen may hear story after story of Christians in other lands, triumphing gloriously over depressing circumstances and wrong conditions, over sin and opposition, over pessimism and despair. Seeing them, will we not be spurred on to catch their secret—the secret of Christ within as the power for daily life?

When the missionary enterprise has evolved into something different from just what we now understand it to be, and when Japan and China and all other lands are predominantly Christian, there will undoubtedly be an interchange of great

spiritual messengers. Already Japan has given for a winter to India her Dr. Harada and Dr. Motoda for a notable series of addresses. Already China has given up one of its leaders, to become the first Oriental secretary of the Worlds Christian Student Federation, who is able to say things to eastern countries which no western leader could fitly voice, and who, with his fluent English, gracious manner, and keen religious life, shares with the West those riches of God in Christ Jesus which have been revealed to the men and women of the East. Already many Christians of the West are prepared to welcome a time of receiving as well as of giving. On the other hand, just as we call a Jowett or a Kelman to America, so in the future Japan may invite some outstanding American to one of her pulpits, not as a missionary but as a preacher. One of the ablest and most outspoken Christian Indians[3] says that the time will never come when India can do without the western Christian. He has a personality, as has his wife, and their Christian home has an influence which India cannot spare. The mutual help and exchange already begun is sure to grow.

Each land may produce its Paul, its Origen, its Augustine, who will give to his own people a convincing apologetic of the Gospel, and to the Church universal another great chapter of Christian interpretation. Just as now many of our seminaries rejoice in the national as well as the personal contribution made by British scholars on their staffs,

[3] *Report of the Deputation to India,* London Missionary Society, 1922-3, p. 166.

so in the future seminaries may well have on their faculties an Indian or a Japanese—if we judge our students need to know other cultures and the way Christianity is interpreted by their best spirits. Western universities and theological schools will have courses on the history of Christianity in other lands, with special emphasis upon the contribution each has made to the fuller understanding of Christianity. Pulpits and seminaries in each land will increasingly draw upon an international supply.

We do not see, nor wish to see, a time, however far through the distant future, when there will not be an international fellowship of interchange. Any group anywhere which feels it has discovered a new solution, a fresh interpretation, a satisfying way of life which others do not have, should send forth witnesses. Every one recognizes that new devices, inventions and discoveries may be advertised on a world scale, and agents are "sent forth"—that is, commercial missionaries are sent forth to introduce them. Surely a sharing of one's best on the higher cultural and spiritual levels without the acquisitive motive is not less proper. There need be nothing that is patronizing in sending nor humiliating in receiving on an international scale any more than on a personal scale at Christmas. It is presence of mutuality that removes the sting. In this sense of international exchange let us hope there will never be an end to "missions." The difference will be that China and Africa will be *sending* and *calling* as well as merely *receiving;* and we of the West will be

calling and receiving as well as merely sending. It will be a triple activity.

The larger and older churches of the West would be shirking their duty if they did not contribute largely to the cost of the cultural and spiritual interchange anticipated here. For many decades the peoples of the Orient and of Africa may not be able to finance their spiritual representatives to us. Just this situation exists between England and America today in connection with the interchange of pastors which is being encouraged. American preachers on larger salaries can live in comfort in England; but English clergy cannot afford to accept exchange pulpits and meet higher costs in America. Just as America can without condescension overcome this financial inequality, so for years the West will have to take a large share in the financing of the world's spiritual interchange.

As a matter of fact, it is very hard to rise above the isolations caused by race and oceans, and feel that we are parts of one world family. Almost inevitably, in our thinking about the missionary enterprise, we have the consciousness of doing for another—a *foreign*—people. For a time in this enterprise we take up China's or Africa's load—but the task really belongs to them, we say. We set up an artificial limit—the establishment of a self-supporting, self-governing, self-propagating Church—beyond which we do not think of ourselves as giving. The feeling of "otherness" is prominent in all this work. We look forward to the "euthanasia of the mission" with a sense of

relief, for, with the start we shall have given them, mission lands can then shift for themselves.

But is not all this way of thinking a sign that we are still immature in world citizenship? Does it not mean that oceans and race still loom so large as to keep us from feeling the larger unity? Our relation through Christ to all mankind has not become the dominating relationship. We do not talk that way about a portion of our own country. We do not set a limit of time beyond which money shall not go from parts wealthier to the colleges and institutions of poorer sections. When at last we humans come to feel that we form one world family, will we not whole-heartedly adopt the principle that wherever need is, there resources in life and money should be released? For generations to come the white races may have economic power. Dare they hold their resources within the boundaries of their own national lives, as though our "we feeling" had not begun—falteringly, we acknowledge—to include all on our earth? The spirit of mutuality in a rapidly shrinking world sees no time when we can withdraw to enjoy by ourselves our material surplus. As long as is necessary we must cooperate in bringing the spirit and principles of Christ to bear upon all human life.

Hence, until needs cease and as long as individuals and peoples develop characteristic gifts, the spirit of missions will have a place. Hence on the economic side also, as long as needs exist, missions will not cease.

Suggested adjustments

V

The adoption of this ideal of mutuality is affecting mission practice. Increasingly, missionaries are alert to see what they can bring back as well as what they can take. Both overseas and on furlough many a missionary thinks of his task as being that of an interpreter. In the past he has been an interpreter *of* the West; more and more he is becoming an interpreter *to* the West. Alert students in our colleges are asking missionaries what the distinctive contributions of Occident to Orient are, and what, on the other hand, are the distinctive contributions of East to West. They are expecting their representatives abroad to make contacts with the spiritually minded of other faiths. There is always the danger that zealous advocates may be so intent on molding another's life and thought that they will be oblivious to ideas and institutions differing from their own. But in these days one can find many an earnest propagandist of Christianity who shows that he has been willing to learn.

No one who has not made a start in cultural appreciation should think of going to the more advanced parts of the Orient. In particular, a candidate is expected to make a beginning in a special study of the contribution to culture and progress which his adopted country has made. Without losing his own peculiar cultural or national heritage while abroad, he looks forward to identifying himself completely with another people—than which there are few tasks more dif-

ficult, or more joyful. He is told that the only gift he has to give or that they eventually are prepared to accept is that of reciprocal friendship on equal terms. He gladly recognizes, as one element in Christ-likeness, that spirit which sees the gifts and graces of others and is ready to learn from them. In like manner forward-looking missionary training centers more and more conceive their task, not simply as sending prepared men forth, but as mediating the world's best to folks at home.

What, then, from the standpoint of this chapter is the vision of the future, for the realization of which today's youth are asked to give themselves? We see peoples bringing their unique contribution to the common store. They are earnestly desiring the fuller understanding of the purpose and character of God that will come when each race has brought to the common treasury its interpretation as colored by its peculiar heritage and temperament. Into the city of God has come "the honor and the glory of the nations." There is a full and generous appreciation on the part of each of what the others have apprehended of truth. Among them is found a positive and constructive effort to share the springs of spiritual power. All are characterized by mutuality—that attitude of mind in which passionate affection for, and devotion to, the values associated with one's own group are combined with a sympathetic receptivity to values in each other group. Each is willing to say (adapting an old proverb) that every nation is our master in something. In this vision

the world has become a family, marked by mutual helpfulness and service in which differences make possible mutual enrichment—a fellowship in which not only the estranging differences of race are completely transcended, but in which the supplementing and fertilizing contributions of each are aggressively sought. Nay more—when western ideas threaten to overwhelm these contributions, the spirit of mutuality in the Christian movement will set itself with all firmness against such destruction. It seeks to help another people to achieve the full development of their worthful ideas and values.

Each people, in fact, will have a fourfold struggle in love. First a discriminating effort to see and to appreciate the admirable qualities that should endure in other peoples (such as the Chinese spirit of tolerance, or their recognition of a moral order pervading the universe; the Japanese Buddhist's genius for contemplation; or the permeation of life with the God-consciousness that marks India's age-old quest for the divine). Second, a discriminating effort to detect for each other land those modes of thought and those elements in social and national life which have become hindrances to its progress and which therefore it should modify (such as the tendency to look only backward in reverence for the dead and not forward, also, in the interests of the living and yet unborn; the restriction of social interest and concern to the smaller units of family and clan; or the prevalence among a people of wide-

spread superstition). Third, an effort to detect any elements in one's own culture that are worthy of transplanting (such as, for the West, the scientific spirit and method, the dynamic and technique of social betterment; the physical and moral values of play and wholesome recreation; the application of Christian principles to industrial and commercial life, and all the priceless heritages in life and influence that derive from Jesus Christ). Lastly, an unrelenting effort to detect those elements in one's civilization that would harm another people (such as white racial arrogance; the militaristic spirit; sectarian ecclesiasticism; immodesty in dress; extravagance and luxury; or an industrial system based on ruthless competition). Discrimination of this fourfold character is needed as we enter the deeper fellowship of peoples.

This is not a new ideal, for the conception of mutuality in giving and receiving finds its classic embodiment in I Corinthians, 12, where Paul uses the analogy of the human body which is one even though it has many members, and where all the members of the body form a single organism in spite of their number.

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now hath God set the

members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; . . . And whether one member sufferth, all the members suffer with it; or one member is honored, all the members rejoice with it.

This spiritual world fellowship—the Church that is to be—is an organism whose health and strength depend upon the drawing of vitality from the life of all the rest by each member, and whose weaker and less mature parts not only share the gains of the more virile and mature, but are gratefully credited with functions without which the whole would be the poorer. In such a fellowship there is a plurality of cultures each contributing its distinctive flavor but a unity of family feeling through mutual appreciation and burden bearing.

The world sorely needs to realize this organic conception of a world society, where independence gives way to interdependence, and where competition is superseded by cooperation. Fully to realize this co-relationship as members one of another constitutes a great part of growth in spirituality.

Are there not possibilities of progressive mutual

growth in this vision that can draw forth our utmost devotion? And is not the creation of this world-wide comradeship a worthy objective for every intelligent and religious being?

2. Industrial life - capitalism - class stru
3. International attitude
4. Racial attitudes.
5. False religions

CHAPTER III

THE WEST AS PART OF THE NON-CHRISTIAN WORLD

I

It has long been the custom, when making missionary maps, to paint the sending countries white and the receiving countries black. In recent years, however, we have been startled into the realization that the West is part of the non-Christian world, and that there is no sharp division into lands that are white and those that are black—unless, indeed, the West is of a deeper black because it has had access to Christ so long.

We have to acknowledge that our western valuations are largely un-Christian. In current thought success is measured in terms of money, property, and material power. The commercial motive dominates the values in recreation and play, tending to lower them to the level of passion and satiation of the senses. Scientific invention and discoveries are often used as a means of selfish gain. The bitterness of class struggles proves that the Spirit has not been permitted to yield the fruits of love, joy, peace. The glaring contrasts of luxury and squalor are quite incompatible with the teachings and spirit of the Carpenter of Nazareth. Western Christendom shows itself

most apostate in the sphere of international relations, where governments are managed to buttress selfish national privilege and the material power of a special few. After fifteen hundred years or so of Christianity one would have supposed that the nations of the West would at least be able to live in decent friendliness with one another. But we find even yet it is only a daring minority among Christians who are willing to outlaw war as a thoroughly repudiated method of settling disputes between nations.

The West must take its place as part of the non-Christian world even on the basis of ignorance of Christianity. The great majority of our population do not understand our faith. In Britain the Army and Religion Inquiry showed how little grasp of formal Christian teaching great masses of Great Britain's population have. Similar results came from a study of American troops. This condition is not confined to any one class. The house master of an English public school recently stated that a great number of boys came to the school even from so-called Christian homes with little or no knowledge of the Bible or of the Christian religion. The head of one of our foremost missionary training centers laments the "rawness" with which candidates come up for preparation. In a national conference of church leaders in missions the statement went unchallenged that not 20 per cent of church members are intelligently interested in the world-wide Kingdom, and a Bishop seriously suggested that not

even one member in five of the Church is a converted person.

We find an experienced missionary lecturer acknowledging to his Indian audience that "except in individual lives here and there, the meaning of the incarnation of Christ has hardly been comprehended in the West, much less lived up to." The head of one of the great missions in India recently gave it as his judgment that America needs the gospel of Christ as much as does India; that our ideals are as much athwart the mind of Christ as are those of the simple villagers of Hindustan. Over and over again, when meeting the informed criticisms of non-Christian students abroad, I have had to acknowledge that America is not yet Christian; it is only trying to become Christian. Missionaries from the great port cities and from all parts of Africa say that it is just where there has been most contact with the West that success is least. The most striking results have come where work has been carried on apart from European and American traders and settlers.

Such disconnected, yet arresting, judgments reveal how far we have yet to go before we are justified in coloring our western countries anything but a dark gray, and they help us to see the admonition in G. K. Chesterton's lines:

> Lord, we that snatch the swords of flame:
> Lord, we that cry about thy car,
> We, too, are weak with pride and shame,
> We, too, are as our foeman are.

Yea, we are mad as they are mad:
Yea, we are blind as they are blind:
Yea, we are very sick and sad
Who bring good news to all mankind.

Lord, when we cry Thee far and near
And thunder through all lands unknown
The gospel into every ear,
Lord, let us not forget our own.

II

A new factor in the situation is that, as a result of the great modern student migrations, intelligent representatives of other peoples are beholding at first hand our shame. The churches of the United States and Canada altogether send only about 17,000 representatives abroad. However, 7,494 students from other nations voluntarily come to us. China alone is sending 1,491 students to us. Japan sends 685; the Philippines, 649; Mexico, 232; India, 218. Authoritative investigations[1] have shown that our people are falling far below their duty and privilege with reference to these guests who have taken the initiative in coming to us. Much adverse discrimination is endured by these students, not only in ordinary social relations, but in obtaining rooms, board, and public service. There is a vast amount of loneliness among them. Most of them do not have adequate contact with good friends and good homes. Too often they battle alone with the perils of social and spiritual solitude. From the stand-

[1] By the Commission on Foreign Students in America, 1923-4.

point of foreign missions the significant fact is that the presence of these students among us results in a net loss to the Christian movement. We are told[2] that those who lose their effective Christian faith are in excess of converts to Christianity. The average student is farther from the conscious acceptance and practice of the principles of Jesus when he leaves our shores than when he arrived. Most students coming from abroad do not relate themselves to Christian work in any active manner after their return; and not infrequently this is true of those who came to America to prepare for Christian callings. Foreign students in our midst do not hesitate to jar us out of self-complacency by pointing out our pride of race and national arrogance; our passion for money, for power, for pleasure; our materialism; our consciousness of color. No intelligent Oriental will refuse to acknowledge that there are vices in his part of the world; but he will insist that they can generally be matched by those of the Occident in what is often a more strident and aggressive form. Many of them come to the West predisposed to find a Christian civilization here. They make no secret of their disappointment.

Listen to these recent comments by foreign students in America. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if religious ideals are not embodied in the lives of the majority

[2] By the Committee on Friendly Relations among Foreign Students.

of its followers?" Another who had been in a state college for fifteen months said: "I know only two or three men here whom I would call Christians." A Chinese student summed up our land as follows: "A Christian country full of pagans—out-and-out heathen." A Hindu, three years resident in America, said that "here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian."

"It is a grave mistake," rather bluntly warned another, "to disguise from yourselves the fact that the educated class of India sees that Christianity is made to cover a multitude of sins. We think that Christianity of to-day has only produced conquerors and enslavers of mankind. Unless the spirit of Christendom shall change from greed to service, unless the hearts and hands of Christian empires are clean, mission work of any kind is going to be a philanthropy wasted, because forced on a resentful people." "Asia and Africa have found," says another, "that you have used the Bible as it suited your convenience." Still another foreigner pierces right home when he says: "If you were at all like the Sermon on the Mount, or even like the prophetic ideals of Israel, Asia would fall down before your God."

A student from China urges that American Christians should make their country more Christian in its racial and industrial life, so that it shall be impossible for the fourteen hundred Chinese students who are studying in America every year to avoid catching the spirit of Jesus Christ. If such a transformation could take place,

so that there could be a stream of Christian students going back to China, what an effective contribution it would be!

A keen Liberian graduate from one of our Universities had inquired why so few of American students are Christians. "Not Christian? What do you mean?" he was asked. "Over 85 per cent of the students of this college are members of Christian churches." "But I mean real Christians. After four years among them—and they are the finest fellows ever—I find so many who do not wholly earn their credits; so many who have the wrong attitude toward girls, so many who have no spirit of love or of service in their hearts, that I am forced to believe that there are not many actual Christians." "How many would you say?" "That's difficult, of course; but I should say not much over 5 per cent are truly Christians!" Five per cent! And 85 per cent church members! In checking up with other students and with members of the faculty it was found that some accepted the figure given. None placed it over 12 per cent.

Word of these conditions is not confined to America; Bishop Tucker says that Japanese say to him over and over again:

> We read in our newspapers that in your colleges and universities in America, more than 50 per cent. of your professors are not Christian. We read the reports which come to us with regard to your Christian life, and, somehow, they do not convince us that Christianity is the dominating moral force in the lives of the people who call themselves Christians.

In his book the "Scourge of Christianity," Paul Richards tells how the West practices Christianity in Asia. His words have been eagerly heard and quoted by Asiatics, who find in the theme the very essence of their own feeling for the mockery of white religions. Some passages, said to be most quoted in Indian papers, seem to be saying to us "the name of God is blasphemed among the Gentiles because of you":

Christians worship one son of Asia . . . at a great cost to the others.

Europe finds it natural to take one man of Asia as Master, and all his brothers as slaves.

Christians think that since one Asiatic alone is the Son of God, the rest can fairly be treated as sons of the Devil.

The Christianity of Christ died when Asia ceased to teach it.

When Christ comes again He will have to give up being an Asiatic and a carpenter if He wishes to be admitted into the Christian countries of America and Australia.

The Christ, if He comes, will not be of the white race; the colored peoples could not put their faith in Him.

If Christ has not changed His ideas, Christians will have, when He returns, to change their habits.

The reactions of foreign students in our midst, as indicated in this section, constitute a severe condemnation of Christianity in America, but they also show that we have failed to lay hold of a fresh and new way of touching other lands. The standardized Christian approach has been through our missionary societies. Special organizations, such as the Committee on Friendly Relations with

Foreign Students, the International House, and various Cosmopolitan clubs, have nobly tried to meet this problem. But in general we have had too much inertia and too little imagination to permit us to adjust ourselves quickly to this new opportunity in our own land of bringing the impact of Christian teaching and life to bear upon this great body of potential leaders. One big element in the reconstruction of our thought with reference to missions will be to catch the right perspective with reference to this opportunity.

III

Our own students are beginning to realize the implications of this inclusion of the West in the non-Christian world. Even candidates for foreign service ask whether it is not pharisaic for so-called Christian nations to send forth missionaries. They are confused about the sanctions under which we carry on missions, in view of the failures of western civilization. Such questions as the following are handed in:

Does a church, that is willing to tolerate a state of things in which it can be authoritatively stated that 10 per cent of the workers of the United States have been out of work all the time, possess the moral passion that can evangelize the world?

How can we justify ourselves in bringing Christ to the needy of the foreign field and then stand around with "hands down" when western industries come along and upset all Christ's principles in their business relations with these peoples?

Very likely most of the money for missions comes from those who are doing their utmost to improve industrial conditions, but a young socially-minded missionary on furlough is sure to be restless if he finds out from social workers that the person who gave $800 toward his traveling expenses is tolerating unwholesome working conditions in connection with his factory.

There was a time when at missionary conferences the contrast of the bright side of Christianity with the seamy side of the non-Christian religions would have gone unchallenged. "In Darkest Africa" was a book title typical of the nineteenth century. It is significant, however, that at the last Quadrennial Student Volunteer Convention there was more outspoken criticism of western civilization and its economic and political shortcomings than of Africa and the Orient. Implicit or explicit in almost every utterance was the realization that the world is a unity in respect to the need for spiritual uplift, moral guidance, and Christian fellowship. There, at least, Asiatic students could mingle with Americans and feel that no holier-than-thou attitude was present, for the heathendom of America and Europe was more emphasized than that of Asia and Africa.

Unquestionably, there are Christian elements in western civilization. Workmen's compensation laws, safety zones, a long list of social solutions betoken an increasingly Christian valuation placed on human life. Manifold public and private philanthropic institutions have embodied something of the spirit of Christian service. Many a

social and political struggle shows that some at least acknowledge the supremacy of moral values. We acknowledge that "non-Christian" is a pretty severe adjective, and we do not in this chapter wish to encourage any morbid self-condemnation belittling either the sincerity or the solid achievements of Christian initiative in the West. We are simply pointing out that these unquestionably Christian elements are inextricably entangled with manifold pagan elements. Indelibly has this sad fact been printed on the minds of the younger generation—those who have faced the fateful, tragic years since 1914 and even 1919. Their conception, also, of what it means to be a Christian is being vastly deepened and enriched so that in comparison with the ideal they feel one with an un-Christian world. They can but strike their breasts and acknowledge that we too are sinful men.

Hence in the minds of many, "the evangelization of the world" no longer has exclusive reference to other peoples. They sadly acknowledge that the West is only relatively Christian inasmuch as large areas of its life and of its international relations are not yet fundamentally affected by the principles of Christ. All classification that self-complacently puts the anti-Christian entirely outside so-called Christendom must be given up.

IV

Several results follow at once from the realization that the West is part of the non-Christian world. It has made necessary a sharp *distinction*

between western civilization and Christianity. There have been missionaries who have encouraged the spread of western imperialism on the ground that the control of non-Christian lands by so-called Christian governments would facilitate the introduction of the West's supposedly superior moral and spiritual standards. It is acknowledged that both before and since the war missions have been used to advance commercial and political interests.[3] In the past hosts of westerners have assumed that their own civilization was good, and have taken it for granted that it should be passed on to others. Many have found it as natural to introduce democracy and rocking chairs, the American type of college and sewing machines, collars, and railways, as to lead people to be friends with Jesus Christ. Thus in the minds of many there has been a loose identification of Christianity and the civilization of so-called Christendom. Christianity was presented as the source and basis of Occidental civilization, so that whenever the tide of occidentalization swept over a country (as over Japan in the eighties, or over China and Korea during the second decade of this century) the spread of Christianity went forward with leaps and bounds. This was an effective method of propaganda among uncritical peoples as long as they were welcoming things western, but a boomerang as soon as the prestige of western civilization has passed away. As long as Christianity is confused with western civilization and Americanism, enthusiastic nationals will

[3] *International Review of Missions,* vol. 11, p. 149.

inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's greatest statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West."

Every modern missionary, therefore, is doing his best to let Christianity stand out by itself without the immense handicap of association with western civilization. To any one who urges that a case can be made out with certainty for the moral and spiritual superiority of western life, we would say, let us not set up East against West, let us frankly acknowledge our failure to put in practice the principles of Jesus so that we cannot yet be called a Christian nation. Rather let us emphasize the truth that wherever (in China, in India, or in the West) Christ's way has been tried transformations in human nature and in the structure of society have followed which make it stand out as the hope of the human race. It is because we profoundly believe this truth and not because of the superiority of western civilization that missions command our loyalty.

In fact *a still more incisive distinction has to be made*, and that is *between Christ and Christianity*. The term Christian has been associated with so much that repels the Near East, Africa, and the Orient, that in many places the influence of Jesus seems handicapped by being linked up with "Christianity." In the bitterest of non-Christian centers, if you say your object in being there is to help men live like Jesus did, they will heartily approve. If you say you are there as part of an

effort "to make the world Christian," they will resent it to the core. "Christian" to the Muhammadans brings up the Crusades; to the Jews, bitter persecutions; to the Chinese, opium, western aggression, and the attempted partitioning of their country. To many an Indian "making the world Christian" is equivalent to British imperialism. To most Hindus every white man is a Christian—the moral element is not prominent. In the minds of many non-Christians to Christianize a land is more to Anglo-Saxonize or Americanize it than to make the way of Jesus prevalent there. In many places it would not be wise to advocate "the Christian way of life," for this brings up to mind the imperfect practice of the West rather than the following of Christ himself. Christianity, as they see the system, is not combating capitalism and militarism. The financial support of Christian organizations and of many missionaries is closely connected with an exploitive system and toleration of the spirit of western militant nationalism. In many areas the coming of Christianity has been mixed up in their minds with the coming of the trader and encroachments of an alien government. Individual missionaries have at times denounced some particular act, but few missionary societies have defined their position with reference to exploitive capitalistic industry and imperialistic aggressive governments. The usual policy is one of benevolent neutrality.

A secretary of the World's Student Christian Federation found the following concepts associated with Christianity in the minds of non-Christian

students: being against the Jews; the system by which the rich oppress the poor; going to church on Sunday and doing what one pleases for the rest of the week; a fabric of worn-out dogmas which have nothing to do with daily life. Jesus unquestionably is associated with the Sermon on the Mount, but Christianity as practiced does not exemplify to the non-Christian such injunctions as: Lay not up for yourselves treasures on earth; a rich man shall hardly enter into the Kingdom of Heaven; therefore I say unto you take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body; resist not evil, but whosoever shall smite thee on one cheek, turn to him the other; and if thy eye offend thee pluck it out.

In fact, we have to face the fact that our Christianity is not Christian. Perhaps, if Jesus were here, he would hesitate to have His name used in connection with some of the things now called "Christian." More and more, effective missionaries have to discriminate between the principles and life of Jesus Christ, and the trappings and connotations of western Christianity; have to substitute the religion of Jesus for Christianity, and call men to join Christ if they cannot join the Church.

Just at the time when Christianity is at a very low ebb in the estimate of non-Christians, however, there is a marked drawing to the person of Christ. People are beginning to see that they can have one without the other. There are today many thousands of people in the Orient who are capti-

vated with the ethics, ideal, and personality of Jesus and who are trying to follow Him, but who do not want to be labeled as "Christians" or to identify themselves with western organizations. Experienced observers tell us that it is impossible to gauge India's attitude to Christ by its attitude to the Church. Many a heart is converted to Christ without being converted to Christianity. Hundreds in India are drawn to Jesus as a great teacher and as an example of self-less living. They will quote His words and cite His example. Ten men derive inspiration from His life and message for one who joins the Christian Church.

The recent experience of a noted evangelist in India is significant. In city after city he has been able to draw large audiences for six nights in succession on the single topic "Christ." A leading Hindu daily published outlines of the lectures; another orthodox paper published the lecture, "Jesus Christ and the Problems of the Day," in full. Students of a Hindu college put off a cricket match to hear a lecture on Christ. In summing up, one presiding officer said: "I suppose the epitome of what the speaker has said is this: That the solutions of the problems of the day depend upon the application of the spirit and the thought of Jesus to these problems. I am not a Christian, and you may be surprised to hear me say that I entirely agree with these conclusions." A Chief Judge in one of the native states said to the audience over which he was presiding, "If to be like Jesus Christ is what it means to be a Christian, I hope we will all be Christians in our

lives." A Hindu professor in one of India's strongest religious centers said to the audience of students: "Young men, no other such personality as Jesus Christ has ever appeared in the world. We can begin this spring festival in no better way than in hearing more about Him."

Mahatma Gandhi had two pictures on his walls in South Africa: one of Christ washing the disciples' feet; the other, the crucifixion—service and sacrifice. He openly says that he caught his emphasis from the Sermon on the Mount. He declares that the principles of Jesus should be regulative, not only for the individual, but for nations. One of the most influential and respected missionaries in India recently said: "Gandhi has done more to hold up Christ than all the missionaries of the past hundred years." And yet there is no indication that Gandhi expects to accept Christianity in any western sense of the term.

One of the keenest minds in China, a professor in Peking University, recently wrote an article mercilessly attacking the Christian religion. The Bible was torn apart, missionaries were grilled, rice Christians were berated, and Christianity's internal dissensions scorned. But the striking fact is that when he came to consider the character of Christ himself he had nothing but good to say. "The spirit of Jesus must get into the blood of every one of the four hundred million people of China before we can hope to come out into light, out of death into life, out of the pit in which we now are."

It is because of the necessity abroad of drawing this distinction between Christianity, as popularly understood, and Christ that the Barrows Lecturer to India and the Far East in 1924, after many attempted subjects, settled on the one word "Jesus" as giving him the best approach for Christianity unencumbered with misconceptions. Unquestionably the personality of Jesus is the central and characteristic possession of Christianity in distinction from the institutions, doctrines, and practices which have taken shape about Him. May we present Him, without hindering requirements, and urge men to follow where He leads?

In the third place, we recognize that *conditions in the West demand an indubitable and pervasive humility on the part of Christians, and that a deep sense of national and racial repentance should accompany any further missionary work that we do.* We have been too self-righteous. We have hardly realized how deficient our own civilization has been. But we now humbly recognize that our democracy has not gone very far, our political rectitude has not risen very high, and that even the Church has failed to manifest the spirit and the power of Christ. The war and social maladjustments have revealed appalling depths of selfishness and corruption in so-called Christian countries. It behooves us to walk humbly with our God and our brother peoples. Since our own nation is not truly Christian, let us approach other peoples in no condescending attitude, but in the spirit of sincere penitence. Jesus is still saying, "Why call ye me, Lord, Lord, and do not the things which I say?"

Used.

CHAPTER IV

FRUIT—THE MOST EFFECTIVE APOLOGETIC

I

THERE was a time when the missionary and his message were their own main apologetic. World communications were so ill-developed when Protestant missions began that the missionary stood before his hearers almost detached from his civilization. "It was as though, in some great darkened theater, a clear, white back-drop had been let down, a spotlight focused upon it, and, into the center of that circle of light, there had stepped the figure of a single man. There was nothing behind him, nothing beside him, by which to scale him up or down." The message had a chance to make its own appeal. It was backed up by authority, and the missionary's own life of peace and goodwill was an exhibit of the new religion's power.

But in a startlingly rapid way that whole background has been filled in by commercial dealings and national aggression, by travelers and wireless, by movies and the press, and by the whole disintegrating and corrupting influence of western civilization. From the standpoint of apologetics, the significant thing today is that the missionary

is almost lost against this background. Today other voices than that of the missionary inevitably interpret what the general movement known as Christianity means in practice. For example, intelligent Orientals now know that the business men who go to their lands in large numbers represent the mass of the so-called Christian peoples much more truly than do the missionaries. They are the normal fruit of our Christian civilization. If in two thousand years Christianity has done so little to clean up the West, they feel it is of little use to investigate its claims. Corruption in Washington, New York, or Philadelphia weakens the appeal in China to give up "squeeze." When factories in a Christian land are not run right by, the argument for the adoption of Christian principles in Tokyo and Shanghai thereby loses force. Orientals see that western material civilization is beginning to dominate their lands; they would like to see Christianity able to dominate western material civilization. From this standpoint the conversion of ourselves to Christianity would be the greatest service we could render to the East.

Similarly, the inability of Christians to dominate the policy of their nations toward the Orient and the un-Christian acts of western peoples in their treatment of Orientals are raising serious questions among the peoples of the Orient as to the potency or meaning of Christianity. After America's unfortunate action in regard to Oriental immigration, one of the foremost literary men of Japan addressed a public letter to the missionaries, asking: "Why do you stay here when

your home gardens are rank with weeds?" The prestige which Christianity for a time enjoyed from its association with the glamour of western civilization is shattered, for that civilization is no longer an effective argument for the excellence of Christianity. In a small world it is soberingly true that

> By all ye will or whisper,
> By all ye leave or do,
> The silent, sullen peoples
> Will judge your God and you.

II

In other words, the most effective popular apologetic on the mission field has passed from origins to consequences, from roots to fruits. Mere proclamation is not enough. More and more the people of the world are applying Christ's test to Christianity—"By their fruits ye shall know them." It is to this test of life that Christianity is increasingly being brought. In so far as we regard the function of Christianity to be the transformation of life upon the earth into a kingdom of righteousness and not merely a means for saving a small remnant of humanity into a state of future bliss people will view Christianity objectively and subject it to a pragmatic test. If it helps men to a richer and a fuller life it will be accepted; in so far as it is narrow and impoverishing it will be condemned. Not only the ethnic faiths, but Christianity itself, must stand or fall by their power to enlarge and enrich life. It is because all organized religions

are being brought to this bar of judgment that men are saying that that religion will conquer the world which *deserves* to conquer.

In particular, the people of India, China, and Japan are not going to accept the Bible because of some statement as to its inspired origin. They will take over this book as their own when they see that it can meet the modern problems of their lands. Similarly, Jesus Christ is not going to be accepted by the Orient because of positions taken with reference to His preëxistence, or His birth. Jesus Christ will become their Master when India and China and Japan see that He can help with their personal and national problems. More and more on the mission field the power of Christianity is to be proved by asking, not whether it can be authoritatively established, but what it accomplishes in the lives of men. A direct and fundamental proof will be the worth and practicability of its ethical principle of mutual love and sympathy and service.

III

This shift in the apologetic for Christianity from origins and authority to the actual working of the religion puts *a greatly enhanced obligation on western Christians* to live out—to incarnate—the Gospel. It is obvious, also, that nations as well as Churches have missionary responsibilities. A great corps of men and women are abroad endeavoring to convert people—to convert them, however, to ways we profess, rather than to ways in which we actually walk. Here is one of the greatest

weaknesses in the Christian enterprise today. Each person who labors to bring our home practice up to our theory is tremendously undergirding the Christian enterprise abroad. If forward-looking people in the Orient do not see the Bible and Jesus Christ enabling us to solve the problems which face us in the West, they are not likely to try Christianity for their own problems. Intelligent non-Christians are usually ready to admit the high ethical level of the Christian position, but when they see the so-called Christian West flout these principles in practice, they naturally hesitate to change. One is tempted to say that they know too much about western life and the extent to which its ideals and practices fail to embody the spirit of Christ. They have religions of their own whose ideals surpass practice. Any effective apologetic for Christianity must include a demonstration of dynamic among those who profess it.

In a most real way this links up every Christian at home with the success of the Christian adventure overseas. One no longer has to live abroad in order to make his life tell in other lands. As soon as the peoples of the earth see the power and spirit of the living Christ enabling us of the West successfully to meet political injustice, economic exploitation, racial discrimination, and material standards of success they will begin seriously to consider Christianity for their own lives. One of the greatest contributions that could be made to the cause of missions would be the apologetic value arising from a thorough reconstruction of our social order after the mind of Christ. To this

vital and direct proof of the value of Christianity each individual of the West is making his contribution for or against.

Thus far we have called ourselves Christian nations, and yet by our failure to let Christ demonstrate His saving power in us, we have failed to draw men to Him. By an utterly unworthy representation of Him in the West, we have almost hidden His true face. The reduced world in which we live with numberless contacts between the ends of the earth compels us to face more penetratingly now than ever before the sobering fact that the efficacy of the Christian witness abroad is conditioned by the degree to which the principles of Christianity are being embodied in our national and social life. We must purge our own life from untruth and wrong so that our contacts of every kind with other peoples will be Christian. For the West is immensely handicapped in attempting to give what it does not have. Missionary apologists recognize that on the great highways of the earth Christianity will spread more by contagion than by talk, and that even for the corners of the earth only a Christian society can effectively conduct a Christian mission. In a day when the excellency of Christianity needs to be shown by tangible evidence in western life, responsibility for Christianity's progress abroad rests on each man, woman, and child at home.

IV

There is another important group that can tremendously assist in producing the apologetic most

needed today. Modern conditions not only make those who work for a Christian social order at home the very effective colleagues of missionaries, but they also make those who go abroad in other capacities than that of professional missionaries great factors in commending Christianity to another people.

As we have seen, communication between the West and the East was at a minimum during all the first decades of mission work. This meant that mission activities constituted a dominating proportion in international contacts. In those days of comparative international segregation, when contacts were few, slow, and irregular, Christianity could not get beyond our borders unless we consciously took it. This gave a valid importance, urgency, and significance to the foreign missionary enterprise. But in these days when international communications have become far more rapid, multiform, and inescapable we are called upon to see the importance, urgency, and significance of those other outreachings of the West. We have not yet adjusted our thoughts and methods to this great change in the ratio of mission contacts to other international contacts. In the interests of a world-wide Christianity it is as important to permeate this increasingly pervasive outreach of the West with the spirit of Christ, as it is to continue our missionary societies.

One change demanded by the new conditions is that we should give far more consideration to agencies that are not professionally missionary. A great modern stream of life goes forth from the

West to other lands. There are traders, diplomats, consuls, travelers, educators, social workers, civil servants, film promoters, representatives of banks or of oil, etc. The relative importance of this group may be judged from the fact that Nigeria has 2,800 westerners, of whom 1,200 are government officials, 1,250 are in commercial concerns and mining, and 350 are missionaries; the Gold Coast has 3,182 westerners, of whom 2,463 are in mercantile operations and mining, 653 in government service, and 66 are missionaries; Sierra Leone has about a thousand westerners, of whom 80 are missionaries.[1] Over three thousand Americans are said to have permanent residence in Shanghai. These agencies which are not professionally missionary could—if only our own religion were vital enough to us—effectively witness to Christianity's power. On the other hand, they can do much to negate the witness of the formal agencies of the Church if their note is uncertain or antagonistic. We dare not, therefore, confine our attention to propagandist agencies alone when a host of other voices may make our preaching seem like sounding brass and a tinkling cymbal.

The whole world now is very nearly approaching the degree of inter-communication realized in the first three centuries in the Roman Empire in a much smaller area. Just as at that time Christianity spread very largely through the witness of enthusiastic laymen—Aquila's and Priscilla's—so now with contacts so varied and close it should naturally expand in unorganized ways. Hence our

[1] Jones, Thomas Jesse, "Education in Africa," p. 81.

prayer should not alone be for missionaries, but also for all men and women of goodwill; for administrators, settlers, traders; for social reformers; for educated men and women who share the Christian ideals but are not Christian in name; for Christian rulers in mandated territories that they may keep in remembrance their trusteeship for native peoples; and for all who have to do with the perplexing questions of land and labor, taxation and trade.

Without the direct missionary witness the Christian influence of all these other agencies would lack much of direction and effect; for while concern for laborers, patience with the unskilled, abhorrence of injustice, and all the acts of a layman's life speak powerfully, there is also need of the explicit witness which missionaries are free and trained to give. The fact is, these are supplementing expressions of the Christian life. Just now, however, we are emphasizing the fact that modern conditions increasingly handicap missionary work unless commerce and governments, finance and the press play their part in the great team.

In other words we are recognizing as never before that being a missionary is but one of many ways of helping to bring in the Kingdom of God abroad. At the last quadrennial convention of the Student Volunteer Movement definite, planned consideration was given to possibilities for Christian service both within and without organized Christian agencies. The British Christian Student Movement has placed before students the impor-

tance of such Christian service in non-Christian lands as can be rendered in Government employment and in other ways and is hoping to be able to form some bond of union between missionaries, civil servants, and others who shared common ideals in their university days. With the conviction that discipleship has a place in all walks of life, that the engineer and the civil servant have their part in God's purpose for the world as well as the missionary, we believe that being a missionary should demand no more of Christlikeness than any other form of Christian work. Missionary work is thus not something quite separate and apart from all other service to humanity. This does not mean a lowering of our standard for missionaries, but it does mean that all, in whatever walk of life, should have that absolute consecration and readiness for sacrifice that have characterized missions at their best.

Shall we continue to give an exclusive consideration to the great formal outreach of the Church, or shall we seriously attempt to surround other agencies of interchange with some kind of a religious obligation, blessing, and sanction as well? Shall we not count it a normal thing for God to commission such? Surely the Church can work out a plan or ceremony by which such emissaries to other lands could on departing have their sense of mission strengthened and enlist the spiritual backing of the local communities which know them best.

It will be seen from the last two sections, that the missionary enterprise, far from being an iso-

lated affair of boards and churches, links itself in vital ways with nations, with our whole social order, with the various agents from the West who go abroad, and with every man, woman, and child at home. All are helping or hindering the effectiveness with which Jesus Christ is being made known as an essential constructive factor in the world's individual, social, and national life.

V

The need for an apologetic arising from a more vitally Christian West constitutes the most crucial problem in connection with carrying the Gospel to other peoples today. Our generation could do no more convincingly Christian thing than with God's help to reconstruct a profit-seeking industrial and social order, with its imperialistic counterpart in government, into an industrial and political order which at heart would be based on the service, rather than the acquisitive, motive. We need an indisputable miracle of redeemed and transformed corporate life in Christianity's western home. Hence some hold that, so far as the future of Christianity as a world religion is concerned, it is vastly more urgent to see that the contacts and the outreach of western life are permeated with the spirit of the religion we profess than it is to carry that religion as a separate entity to the ends of the earth.

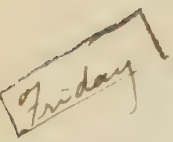
This is a perfectly natural and honest reaction. Some years ago one of the strongest missionaries to Japan decided that the best way he could help Japan was to work in America. As one of the

secretaries of the Federal Council of Churches in America he says, "I am a missionary to Japan in America." One of the ablest missionary executives in India has accepted an influential post of leadership in America, saying that he and others "feel ham-strung until America straightens out." Similarly I know several strong missionaries home recently on furlough who feel the deterrent effects of home conditions upon the work abroad so strongly that they say that the words stick in their throats when they attempt to say that Christianity will solve China's problems and bring peace to Chinese when it seems to have done so little for the lands which most profess it. These missionaries even seriously considered whether they should not throw in their lives at this end. Their national humility was good; their conclusion not so good. For the obligation on us to share Jesus Christ with the world can be made clearer and stronger than ever before. It was really a situation where "these ye ought to have done and not to have left the other undone." These men eventually saw this. But the very fact that men from the field had to face such an issue should startle us at home into realizing that the Christianization of the West has a vital connection with the evangelization of the East.

Not the number of missionaries nor the annual expenditure of societies but the character of the Christianity that is actually lived by those who profess it will determine the success or failure of foreign missions. Even believers in other faiths tell us this. A prominent Christian worker in

Jerusalem met a small group of Muhammadan leaders in conference outside the city. He asked them how Christianity could be made more appealing to the people. One man leaned over, touched him on the shoulder, and said, "Be Christians." A similar question was asked Mahatma Gandhi in India. His first three of four points were "practice your religion without adulterating it or watering it down, practice it in its rugged simplicity, and emphasize love, as love is the central thing in Christianity." Four times within a single address a Muhammadan, speaking in America, came back to the thought "You have stained hands; clean them first."

It seems clear that the selfish and exploitive aspects of industrialism in the Orient must be attacked at the roots, if missions are to appear Christian. In so far as the missionary enterprise, as such, takes an obvious stand against specific cases of political injustice, economic exploitation, racial discrimination, and material standards of success its note will be more and more convincing abroad. Are our churches able to reach the youth in our home towns and villages with an interpretation of Christianity that relates it to all of life, before they go out to the frontiers of civilization or lose themselves in its mid stream?



CHAPTER V

GOD'S HAND IN OTHER FAITHS

I

INEVITABLY, on a little globe only 8,000 miles in diameter, with the means of communication rapidly increasing, contacts between the adherents of the various living faiths will grow in number and complexity. Cultures will be enriched by other heritages developed through long centuries. Customs and institutions and standards will receive mutual criticism and comparison, and differences in religion are certain to claim a share of interest. Over a billion human folk about this planet are facing life and destiny in groupings outside Christianity. It behooves us, therefore, to inquire what our attitude to other forms of belief is going to be. A right attitude is important as well as a right method.

Seventy-five years ago the opinion was general among Christians that non-Christian religions were more or less the works of the devil, or that scheming priests had invented these faiths in order to deceive the people and enslave them to priestly influence. Down to the time of rationalism, the Christian Church sponsored a view of the world to the effect that original perfection was followed by imperfection. According to this

view, only the people who adhered to the original revelation continued aright. The others all went astray and thus gave rise to the ethnic faiths. Any fragments of good to be found in these faiths were either bait cunningly devised by Satan to mislead the soul, or imitations or borrowings from the revelation completed in Christianity. It is not strange that the attitude of many of the early missionaries to any non-Christian belief was one of outspoken opposition or of uncompromising denunciation. These religions were often spoken of as systems of unredeemed darkness and error.

That unsympathetic attitude is not yet wholly extinct. I remember an instance of the inflexible mind, exhibited in the discussion held by a group of newly appointed missionaries during a journey across the Pacific. Among them was a lady who, no matter what topic was suggested, wandered off into a tirade, condemning all religions except her particular branch of the Christian faith. It was not surprising that a year later she was recalled by the board that had appointed her; for one who saw no good in other people could be of little help to them.

Most of us have not been so outspoken as she was; but she showed in sharp relief a tendency to an intolerant, non-sympathetic, undiscriminating attitude all too common. In truth we have been far more ready to condemn than to commend. We have been negligent about seriously studying the content and meaning of the customs, institutions, and findings of other faiths. We have been less ready to receive than to give.

A harmful effect of this earlier and harsher attitude is seen in the mistaken judgments often made by those who come into touch with non-Christian faiths for the first time. Even a limited knowledge of these religions shows that they contain some truth. Those who have been taught to believe that no truth is to be found in any religion other than Christianity are, in reaction, very likely to adopt the opposite conclusion that all religions are of much the same value, all containing more or less of truth and all pointing to the same goal. The corrective for this is a more thorough grasp both of Christianity and of non-Christian religions.

II

As a result of comparative studies in religion during the last three-fourths of a century a marked change in attitude to the ethnic faiths has come about. Every religion in its essence is seen to be a prolonged prayer for life from the unseen world. Actual friendship with those who worship in a way different from our own often deepens rather than lessens our respect for them.

No student of Chinese history is disposed to minimize the great service rendered by Confucianism in the moral discipline of the Chinese people. More than one missionary carries the Analects of Confucius with him on his itinerary and finds in this ancient law many a fruitful text for a Christian sermon. Many Chinese Christians could use Paul's metaphor and say that Confucianism was their schoolmaster to lead them to Christ.

A certain missionary to Japan made it a rule of his village preaching always to preach the first day from the Buddhist scriptures in order to show the people that they had not yet lived up to their own best. A missionary of great influence in India held that it was a bounden duty of every worker among Hindus to read through every year the Bhagavad Gita, the "Lord's Song," the supreme poetic utterance of Hinduism. The sacred scriptures of Taoism contain this fine passage:

To those who are good to me, I am good; and to those who are not good to me. I am also good, and thus all get to be good. To those who are sincere to me, I am sincere; and to those who are not sincere to me, I am also sincere, and thus all get to be sincere.[1]

One of the most devout and scholarly missionaries in India tells us that in the Rigvedic pantheon with its chaos of deities imperfectly personalized is one, Varuna, the august witness of the deeds of men. In him we meet with a series of truly ethical ideas—contemporaneous with pre-exilic Hebrew literature when Yahweh stood in the midst of a multitude of other gods—the conception of the holy will of Varuna and of sin as a transgression of his law; the conception of morality as of the inmost nature of things; the sense of sin gained through the pressure of disease and affliction, and the consciousness that fellowship with Varuna can be broken; confession of sin to Varuna and prayer for deliverance; and the experience of Varuna's mercy and grace as followed by slave-like devo-

[1] "Tas-Teh-King," 49: 2.

tion on the part of the sinner. Conceptions and aspirations such as these have had no adequate fulfilment in Hinduism but, as Dr. Griswold points out, have obvious points of contact with Biblical religion.[2]

Often some of the best things are found, not in the classic literature, but in the outreachings after God by the more modern poet-saints. Listen to this bit of imagery by Tukaram, the seventeenth-century Marathi poet and saint:

It is needless to lay a child in the mother's arms; she draweth it towards her by her own instinct. Wherefore should I take thought? He that hath the charge will bear the burden. Unasked, the mother keepeth sweetmeats for the child; in eating them herself she hath no pleasure. When it is busied in play, she seeketh and bringeth it in; she sitteth pressing it tightly to her breast. When it is sick, she is restless as parched corn on the fire. Tuka saith: "Take no thought for thy body; the Mother will not suffer the child to be harmed."

Growing willingness to see good in other faiths and peoples is evidenced in the selection of quotations from the literature of the world's principal religions used in the International House, New York—that magnificently conceived home for foreign students, both men and women, of all races and creeds. The following are the passages: Confucian, "What you do not like when done unto yourself, do not unto others"; Buddhist, "Eschew all evil, cherish good, cleanse your inmost

[2] Griswold, H. D., "The Religion of the Rig Veda," esp. pp. 351-375.

thought"; Hindu, "Lead me from the unreal to the real, from darkness to light, from death to immortality"; Taoist, "To know the Eternal is enlightenment"; Zoroastrian, "The best and most beautiful of all religions—good thoughts, good words, good deeds"; Jewish, "The stranger that dwelleth with you shall be unto you as one born among you"; Islamic, "God created man and is closer to him than his jugular vein"; Christian, "Love the Lord thy God with all thy heart and thy neighbor as thyself."

Sympathetic missionaries are willing to see good in Islam. They tell us that there is a certain attainment of democracy among Mohammadans. At least in early times no distinctions were made because of color, poverty, or social status. In a mosque—if not outside—a peasant may stand beside a prince, and a beggar may perform his prayer close to a man of wealth. Many are ready to acknowledge that Islam stands firmly against idolatry and polytheism; secures zealous devotion to the will of God as they interpret it; inculcates the habit of prayer; and has visioned a world-wide sway for Allah.

One cannot consider this more liberal attitude to the non-Christian religion without realizing that it raises some very hard problems. What does it involve with reference to the conception of God and his relation to the world? How does it affect one's theory of revelation, of inspiration, or of the authority of the Scripture? In the light of this new emphasis what shall we think of retribution and salvation? Would the enterprise of foreign

missions have a greater chance for success if it faced an unrelieved "heathenism"? Or is the coming of the Kingdom easier because other faiths have tried to meet the needs of seeking souls? If we acknowledge that non-Christian religions have been pedagogues for some people leading them to Christ, will that affect the scriptural canon? Will we be ready to let the Chinese find in the Analects that which is fulfilled in Christ? Should we be willing for the Hindu to think of the Bhagavad Gita as being part of his Old Testament? Or will the best portions of the non-Christian scriptures be used as occasional supplementary reading, just as in certain of our Churches regular yearly readings are taken from the Apocrapha?

One helpful factor in the approach to such questions is the increasing emphasis placed on the belief that the Spirit of God is a living, actual reality in the life of every people. We are more ready to believe that "there was the true light, even the light which lighteth every man coming into the world," and that God has "suffered all nations to walk in their own way, and yet He left not Himself without witness." We are therefore not surprised to find a certain reality and rich variety of experience in non-Christian religious leaders, and positive values in certain elements of the thought, literature, and practice of other religions which challenge respect and most careful constructive appraisal. God spoke to the Hebrews through their prophets "in divers portions and in divers manners." In like manner he has spoken to the *munis* and saints of the East, though they

have been able to hear him less clearly. Each people has caught some intimations of his nature and will, each broken insight being prophetic of the perfect revelation that was to come.

As a result of our conviction that God's Spirit has ever been brooding over man, we realize that our task must be a continuation of the work God has already begun. We do not have to begin *de novo*. Hence we find the British Christian Student Movement explaining in "The Nature of the Missionary Enterprise" that "there is much about God and man and life in Hinduism, in Buddhism, in Confucianism, in Islam, and even in Animism that is profoundly true." In one of their great missionary conventions we find the topic, "God in the world's religions."

The greater the effort to understand and the more purposeful the determination to discover what values have emerged in the age-long quest of older lands for the Divine, the more positive becomes the assurance that the coming of Christ to these peoples, while supplanting many things, will, on the other hand, enrich and fulfill many others. It is dawning on the Christian constituency, both at home and abroad, that a continuance of the old approach to non-Christian peoples would mean failure to modern missions.

More fundamental, however, than motivation from fear of the failure of missions, is the realization that a blind, unappreciative approach is not in the spirit of our Master. Just as a chosen people of old, following the very climax of their great prophetic leadership, were led to see Israel as

third, with Egypt and Assyria first and second as blessings in the midst of the earth (Isa. 19:24), so we Christians have had to learn that God has not been working exclusively through Christianity. No part of mankind has a monopoly of His gifts. Off in India, in touch with those of other faiths who were lovers of truth and goodness, this conception came to me as a great relief—as a new and inspiring truth that helped me to see my Father working, and in a very real way deepened my sense of kinship and fellowship with the best among whom I lived. The Christian who believes that God is at work in *all* his world joyously recognizes and welcomes every evidence of His footsteps. Each and every insight is from Him and deserves our love and service.

III

In the readjustment incidental to this more sympathetic point of view, the vocabulary used by missions has been undergoing a gradual change. Many have been trying to eradicate from their vocabulary various military expressions associated with evangelism. For each religion has its pilgrims, and Christians who meet searchers after truth off in a quiet village or at the great crossroads of the earth, cannot think of them in the terms of battle. Such expressions as "great battle fields of Christianity," "warfare against Islam," "conquest for Christ," "victory for Christianity," "enemies of Christ," "battle line on the foreign field," "trenches in heathen lands," no longer sound appropriate. In days when the best Chris-

tian sentiment is striving for the outlawry of war, we recoil even from metaphors which seem to make the presentation of the Christian message appear as an aggressive and military attack. Such analogies are offensive to those among whom we go, and do not embody the spirit of our Master. How much more richly beautiful is His vocabulary—seed, light, leaven, life!

In the effort to get rid of sentimentalism and base the Church's international outreach on firm ground, many of our missionary hymns are being quietly laid aside. Many persons are reacting against that smug complacency which tends to group all non-Christians together as "men benighted," "sin-sick souls," "savage breasts," and "sheep straying in the dark." Many an earnest missionary comes back to be shocked at the un-Christian aspects of our western life; and shrinks from the implication that only off in the Orient are those who are "unfit to see His face." It is not so much that expressions such as "heathen darkness," "shades of death," and "prison house of sin," are not literally true, but that their use with reference solely to our brothers overseas leads to a false pride and sentimental pity in ourselves.

"Heathen" is a word which has so degenerated that most people resolutely lay it aside. Originally it denoted those who do not acknowledge the God of the Bible and therefore applied technically to those who are not Christians, Jews, or Muhammadans. But dictionaries tell us that the word now means "any irreligious, rude, barbarous, or unthinking person or class." It is therefore in-

creasingly resented by intelligent members of those races to which it has been applied. No one who heard it could soon forget the earnest appeal of a Holyoke student, a Chinese, who rose in a conference and besought the audience not to use the word again. Japanese Buddhists, when sending in their contribution to the Near East Relief, said, "We send herewith to adopt one thousand orphans—but don't call us 'heathen' any more." Devout adherents to the higher, non-Christian faiths are not inclined toward Christ by hearing that missionaries are sent out "to save men from heathenism." The usefulness of the word and that of its derivatives is over and they should be laid aside. They are no longer brotherly words. *We may well pray that the words of our mouths may not unnecessarily wound, and that they may be acceptable in His sight.*

IV

One of the outstanding results of the contact of Christianity with other faiths has been to stimulate a progressive sloughing off of what is crude and false. For example, in the time of Alexander Duff, the great pioneer educational missionary to India, the choice had to be between Hinduism and Christianity. Now there are forty reform sects in Hinduism alone, in each of which more or less of the crude in Hinduism has been repudiated.

Bengal has a great festival called Durga-puja. "Durga" represents the fiercer, more destructive side of the Indian conception of divinity. The commonest picture represents her in riot of blood

and carnage. Skulls and severed heads hang from her neck; and her tongue, thirsting for more blood, protrudes from her mouth. Countless goats and buffaloes have been sacrificed to her. Concerning this festival a recent writer[3] says: "The puja seems to be growing yearly gentler in spirit. The goddess keeps her ten arms and weapons of menace, but the latter are hidden with tinsel and lotuses; the face is benign, and the whole figure is made beautiful. Fewer goats are sacrificed, fewer houses have their own images, the puja becoming less of a worship, and much more just a national holiday of great happiness."

One of the popular seasonal festivals in India is Holi, held in honor of Kama, the Hindu Cupid. Among the practices characteristic of the festival is the singing of songs celebrating Krishna's love episodes with the herdswomen; the shouting of obscene words to passers-by, especially to women; and the throwing of colored liquid and powder (the popular significance of which is impure) over one another and passers-by. Although the last custom is kept up by families in their own courtyards, indiscriminate throwing is rapidly being suppressed. An experienced missionary in India writes: "I remember when I first went to India we gave up work for a week during the Holi festival. But of late even in villages I have never had to stop even for a day." It is now possible for a respectable woman to go about during the carnival rites of Holi week without being insulted and mo-

[3] Thompson, E. J., "Bengali Religious Lyrics, Sakta," p. 11.

lested by the votaries of an unholy god, as it was not even fifteen years ago.

Observers in Japan report that one of the most significant things to be seen there is the markedly increased activity of the Buddhist Church and its adoption wholesale of many Christian methods, such as preaching, parish work, Sunday-schools, day-schools, education for the priesthood, multiplication of magazines and free distribution of literature. The Nanking Buddhist Seminary declares its aim to be, not training scholars to benefit themselves, but training men to benefit the world. Here, as in many other Buddhist schools, the monkish life of social uselessness has become a thing of the past.

What is the right attitude toward these evidences of growth or purification in ethnic faiths? Shall we feel regretful, as did a great leader in missionary effort, who, after describing various reform movements in non-Christian religions, added, "These efforts are, unfortunately, succeeding to a great degree, and many are thus being kept away from Christianity who were open to receive it"? Or shall we be thankful when Christian attitudes and purposes are developed in adherents to non-Christian religions, and when the finer spirits among them struggle to cleanse and spiritualize their faiths? While recognizing that all such developments do very likely make it harder to win converts, ought we not to be thankful for every step toward purity, holiness, and the Kingdom made under whatever label?

V

As we saw in Chapter III, a distinction can be made between Christianity as we practice it and Christ. It is not primarily our religious system in the sense of our practice in worship and our body of doctrines that we can confidently hold high as the preëminent standard for all men. It is not success for our "faith" that we most want. Rather is it that men shall increasingly learn to live in the spirit, with the purposes, and by the methods of Jesus Christ.

But the two are linked together and hence it should be our deep concern to see that our system throws off what is untrue to Christ. Only Christianity at its best will be able to make progress in the face of reformation in other faiths. Only a Christianity that has freed itself from invalid accretions, conflicting dogmas, and a mind that wars against science can compete with the best in the purified ethnic faiths. Before the best of these, Christianity is on its mettle. In many respects Buddhism's standard is so high that the Christianity which shall win the adherence of the followers of the Buddha must be of a thoroughly loving and sacrifical type. To go forth to the great non-Christian faiths with an interpretation of Christianity which is unscientific or unethical or merely provincial is not only to court failure, but to prejudice all later approach. The very success of Christianity in helping to purge the great religions of the world demands of us an ever-improving understanding of our faith in order that we may

be worthy witnesses of the preëminent One at its very center.

Before one of the religions, however, it is not Christianity's success, but its failure, that should spur us on. For thirteen centuries Islam and Christianity have been bitter rivals. In this conflict we have to confess that far more converts have been made by Islam from among Christians than have been made by Christianity from among Muhammadans. Lands which were the home of the early Church—North Africa, Asia Minor, and Syria—are now overwhelmingly Muhammadan. Nowhere has Christianity won a marked and widespread success. But worst of all, these centuries of religious and political antagonism have instilled in our hearts a deep-seated prejudice, a hatred, an unreasoning antipathy that warps our judgment and attitude on every Moslem question. As one looks over some of the books on Muhammadanism of the past, one scarcely wonders that Moslem lands should have been closed to Christian missionaries. During the late Græco-Turkish War venomed wishes regarding a Moslem state were unblushingly voiced even by acknowledged followers of the Christ.

The demand from this situation has been unmistakable. Missionaries to Moslems have seen it and are striving for the necessary adjustments. They know that the exterminating passion of the Crusades will not do. They see that the ruthless political and economic pressure of Christian nations must give way. They acknowledge that any bald, unsympathetic proselytization would be dis-

astrous. If, through us, Moslems are to understand Jesus Christ and be drawn to Him, the Christian approach, not only individual and missionary but national also, must be in the spirit of service, in humility, in patience, and in love. We are finding ways to see and to meet the human needs which the Moslems feel. Disinterested, practical, ministrant goodwill with very sincere humility for the failures of the West, and with a very genuine appreciation of the values in Moslem character and civilization is characteristic of the best present-day approach to Moslems. Missionaries are making it unmistakably clear that they come as friends. Does not this attitude need to become more pervasive in the West?

The purpose of this chapter has been to encourage a sympathetic appreciation of good wherever found. Unquestionably there are dangers in this attitude. Let us consider these in the following chapter.

CHAPTER VI

THE COMBINATION OF CONVICTION AND TEACHABLENESS [1]

In the peaceful and progressive integration of the races and civilizations of the East and West, which is one of the greatest problems confronting human intelligence today, it is exceedingly desirable that all should approach the whole range of differences—social, artistic, political and religious—both with convictions and with a humble teachable spirit. To do otherwise would prove one to be unjustifiably immature or narrowly provincial.

I

A missionary is an advocate. He is an advocate because he has convictions. He is one who has done conclusive thinking, who glows from what he has experienced. There is no place for the habitual neutrality of vascillating sieve-mindedness. For the world's thirst will not be satisfied by such. It is waiting for those who can say, "I

[1] No one word has proved satisfactory for the attitude suggested in this chapter. Words are very unsatisfactory media of communication when once they pass away from the concrete. The same word may carry commendable connotations for one person and bristle with objectionable ones for another. Perhaps the reader can make a better selection than those I have ventured to use. At least we can (if it seems desirable) strive for the attitude even though it be hard to name.

have found the Christ"; who can testify about "things which we have seen with our eyes, that which we beheld, and our hands have handled, concerning the Word of Life." There are things that can be known, things that are certain, things that can be experienced. And so when a person is sent from one civilization to another positive convictions are in order. The missionary enterprise is an effort to share indubitable values in Jesus Christ.

In the comparative study of religion and in discussions with those of other faiths, we tend to set off one religion reduced to concepts over against another religion reduced to concepts. This abstracting process leaves out the warmth of feeling and reality which is such a large part of experience. It is the contention of this chapter that there is a place for such conscious and impartial weighing of the good wherever found, but at the very beginning let it be said that one should not remain continuously in this mood. After coming from the arena of fair and open discussion, one should center his values and let convictions glow.

Certain depths of reality are not experienced except as an enthusiastic participant. If I am all the time weighing, and treating people and religions as specimens, I will not get the deepest values. I must have life apart from the onlooker mood, or lose the ability to judge with insight. Even in discussion it is right to share these enthusiasms, to become the advocate, to speak with all the ardent conviction and warmth of inside feeling—providing it is plain to all that in this one

is not attempting to play the rôle of referee. While, as we shall see, it is part of the professional qualifications for missionaries that they should be ready to weigh evidence of truth or value in experience which we do not associate with Christianity and evidence of deficiencies in our own conceptions, yet every missionary should primarily be an advocate with convictions for which he would be willing to die, if need be.

II

But there is also a need for fair-minded teachableness in a missionary. Let me state some of the problems that arise when Christianity in its spread touches new peoples and cultures. They may illustrate the need of possessing a mind at once open to new possibilities and yet alertly discriminating. Suppose a Chinese Christian scholar suggests that loyalty is the central Christian virtue. "I preach about the loyalty of Jesus," he says. Should we have a closed mind to this man's vision, and refuse to consider his point of view because it seems to us long since settled that love holds this central place? Or will we listen to this Christian, representing a different upbringing, different traditions, different race, different culture, and see what his understanding of the Spirit is?

Suppose that the Indian Church should feel that owing to the emphasis on baptism the word "Christian" has come to signify merely those who have undergone this rite and the children of such, that very largely the word is losing for India its moral significance, and that Christians are looked upon

too often simply as another caste and not as people with a distinctly superior kind of life because in touch in a unique way with a unique Power; and suppose that in order to correct this impression they wanted publicly to announce that baptism is not necessary to become a Christian or a member of the Christian Church. Would you want your missionaries to consider this question absolutely on its merits?

Should they listen with an open mind to see whether we have missed something when they hear Gandhi say that the West has misinterpreted the Christ?

Or let us consider two pointed questions actually put to a group of responsible secretaries of missionary societies by a distinguished Chinese Christian in 1923:

> How far are you ready to go with the Chinese Church in the revaluation of matters touching faith and order as they are known in the West? Secondly, how far are you ready to go with the Chinese Church in accepting with discrimination the contributions that China may make to Christianity for its enrichment or even reconstruction?

Would you hope that these board secretaries answered that they would give sympathetic consideration to any proposal from the Chinese Church even though it might mean change? Or would you like them to discourage all such initiative in thinking, and insist that the Church standards were worked out hundreds of years ago and they do not expect them to change; and that

Christianity as they know it needs no enrichment or reconstruction at the hands of China?

We are told[2] that when the Bantu in Africa have awakened from their mental slumber and have done their own thinking for a while, they will write their own creeds in phrases that appear adequate to their minds and in metaphors that appeal to their imagination, and will frame their own Church polity, as European nations did, on the model of their secular institutions.

The open yet discriminating mind is needed in connection with various experiments which earnest missionaries try in order to make Jesus known in more winsome and effective ways. There is a Christian monastery near Nanking, China, where a Norwegian missionary, with the support and approval of many of the recognized leaders of the Christian movement in China, has recently begun a new approach. The buildings are very simple and as much like those of a Buddhist monastery as possible. Those who come in search of religious truth find a lotus pond, a temple bell, a guest room, Buddhist and Christian symbols and incense burning on an altar behind which is the picture of Christ in Gethsemane. The object is to provide a place where, amid familiar surroundings, Buddhists may learn of Christ, and to discover and to use the truth in Buddhism with the conviction that such truth will not be out of harmony with the Christian spirit. At worship the song may be a Christian hymn, a Jewish psalm

[2] Willoughby, W. C., "Race Problems in the New Africa," p. 290.

or a passage from a Buddhist psalter. One of the most spiritual, trusted and experienced of missionaries reports, after visiting this center, that when he sees how one after another is drawn from near or far to hear this strange new teaching that does not discard the beautiful and true in the old faith, but builds with some of these old stones on the Christian foundation, and when he feels the earnest, helpful atmosphere of the place, he hopes that here may be a promise of the future. Would you be ready with discriminating sympathy to appraise this experiment on its merits?

Difficult questions come up involving standards of morality, forms of worship and methods of government. The Commission of the London Missionary Society to India, in 1922, was several times asked what would be the action of their society (which is Congregational in polity) if an Episcopal system were adopted by the churches it had been nurturing. Still other possible changes due to indigenous thought are suggested by an Indian Christian who, thinking over the reorganization of his church along lines of his national heritage, writes:

"The future unity of the Indian Church will not be the product of any massive organization. Individual churches must be as simple and complete as the Indian village. A Christian spiritual habitation should be as simple as an Indian hut. The vision of the united church that rises before my mind is not that of a grand, imposing cathedral, within whose ample roof the children of India will

gather to worship their Lord, but that of numerous small islets in a sea, cut off from each other on the surface, but united together by the waters of the sea and by the all-embracing atmosphere. The village and town churches will be linked together by a band of wandering sadhus, who would act as the circulatory system of the churches, and bring to the individual churches a sense of the greatness, largeness, and catholicity of God's spiritual universe, thus saving them from stagnation and isolation." [3]

A group of churches in China has three creeds—the Apostles' Creed of the second century, one made in Kansas City, and one drafted in 1920 by a Chinese Christian. A pastor is at liberty to use whichever creed he most prefers.

Both in China and in India church members are asking how they may observe in a Christian way some of their popular feast days. Others are working on forms of Christian ceremony which will express in an indigenous way true ideas of marriage. In connection with services of religious worship, many are pondering over how customs and ideas close to the soil may be observed and adapted to express Christian truths. Here and there is a Bible teacher working out with her pupils, many of whom come from an absolutely non-Christian background, forms of worship which shall have in them some of the color and rhythm characteristic of most primitive religions and elements of which mark the more developed religions, but from which

[3] *Young Men of India,* vol. XXIX, p. 541.

Protestant Christianity has fought shy for so long.

The Chinese Church is reopening the question of ancestor worship on which all early missionaries took such a decided stand; they are asking whether their old observances may not be so purified and adapted as to become a truly Christian form of commemoration of their dead. They may easily settle on an expression for this deeply ingrained feeling which will not be congenial to those of another culture. One Chinese scholar urges the doing away with the Old Testament, because he thinks that it—especially the imprecatory Psalms—has had a large place in making the West warlike.

We may as well adjust ourselves to the fact that the decisions of thoroughly independent and indigenous Churches may prove to be times of testing for us. It is already perfectly evident that the rising Churches abroad will have many a suggestion to make as to form, polity and doctrine. At least one of their leaders sees that it "will call for unshaken faith in God as Chinese Christians undertake to formulate for themselves what Christ means to them, and to determine the forms of their institutions."[4] Will the respect we want to have for their initiative and judgment enable us to continue to work with them and to give to their need, even though their decisions may seem strange to us? Will we be flexible enough to consider these suggestions on their merits?

[4] *Report of the Foreign Missions Conference of North America*, 1923, p. 209.

III

This need for an open and receptive yet thoroughly discriminating mind, arising out of the practical situations caused by Christianity's touch with other cultures, has been clearly seen by discerning missionary leaders. One of the questions discussed by the Foreign Missions Conference of North America in 1923 was whether our western interpretations of the teachings of Jesus and His apostles growing out of centuries of Christian history and study tend to limit the usefulness of our missionaries as they seek to help the young Churches abroad.[5] During the discussion a secretary of the National Christian Council for China very pertinently asked the commissioning Churches of the West, as they sent missionaries forth, "Are you instructing them to let the Chinese take the lead in determining the character of the Churches which you are trying to establish?"[6] In closing the discussion the chairman called attention to the fact that the Christians of other lands "are complaining that we are teaching them and claiming the right to speak authoritatively, because we are western"; and he ended by saying:

I am urging with all my heart that we seek most earnestly to cultivate a sympathetic and teachable spirit. I would not insist, before entering upon a friendly discussion of the most difficult things in religion, that each of my hearers should repeat the Nicene, Athanasian, or even the Apostles' Creed.

[5] *Report of the Foreign Missions Conference of North America,* 1923, p. 154ff.
[6] *Ibid.,* p. 168.

No, no, no! Christianity was well established before we had any such formulas as these, and if it had not been, it wouldn't have survived them.[7]

In another session of this same conference an outstanding Chinese Christian, while giving unhesitating testimony to China's need for more missionaries, specified certain desirable qualifications among which was the statement, "We need those who are willing to learn as well as to teach." [8]

In a bulletin intended for recruits, Bishop Fred B. Fisher, of Calcutta, makes a plea for freedom from religious conceit in those who go abroad.

I do not use "conceit" in any bad sense. I mean sureness. It is sometimes called "cocksureness." That is to say, we must be unprejudiced regarding another man's belief, and we must not be *too* sure of our own traditions.

We are living in a growing world. Larger social and religious contacts may readjust some of our thinking and interpretation. That may seem impossible to us, just after we have been filled to the brim by the wisdom that is to be found in our colleges, but think about it a minute. In college a man has a more or less limited contact with faculty and student body. He comes to college from a home where his contacts are limited. All his life he moves in a limited realm. Now we ask him to cross the ocean and come into contact with people who have been thinking for three thousand years. Might it not be well for him to go not being too sure of his position? Let him have his mind open to adjustment. Every college professor who puts that attitude of mind in a student

[7] *Ibid.*, pp. 169-70.
[8] *Ibid.*, p. 209.

is doing far better than the man who attempts simply to implant a rigid defense of a static faith.[9]

IV

What are some of the reasons why teachableness is highly desirable when one undertakes to share values on an international scale? In the first place it is a very practical matter, at least for all who attempt to approach the alert informed and critical educated classes in other lands. Professor John Dewey, after his two years in China, said that he met many Chinese who were resentful at our attitude of having all the truth. It is pointed out that the intolerant attitude of many of the Christian propagandists is a barrier to the spread of truth and open-mindedness.[10] The presumption of the white man everywhere increasingly arouses indignation. The dominant spirit of nationalism leads each people to glorify their ancient heritage and to fear as a calamity the loss of their culture and religion under the influence of the West.

Under these circumstances suppose you were an intelligent, university trained Hindu, Muhammadan, or Buddhist, and that two missionaries approached you about religion. Let us suppose that one did not try to appreciate the value in your religion; studied it, but only to find weak spots and material for refutation; was oblivious of the contribution your race might make to the development of Christian ideals; constantly assumed and

[9] *News-Bulletin of Personnel*, M.E.C., August, 1924, p. 1.
[10] Preliminary pamphlet of the forthcoming Pan-Pacific Institute.

acted on his own theological rightness, and offered Christianity on the basis of authority. Suppose that the other was as manifestly enthusiastic over the religious values he possessed, was as thoroughly convinced of their truth and efficacy, and yet frankly and sincerely asked you to share your highest vision of truth and reality, showing a readiness to discover the value these truths had to you. Which of these men would commend himself most to you? Would it be the closed-minded witness, or would it be the one so loyal to truth as he sees it that he manifestly would be willing to learn and who unostentatiously interprets the fundamental ethical and spiritual contributions for life that Christianity is prepared to make?

In the long run we can trust the love for truth in man. Where men feel that in an unbaised way one is appealing to their sense of truth, and where in the appeal a passion for truth is displayed, rather than for one's own position, one may trust that appeal finally to win, no matter what the obstacles in the way.

Some evidently think a different standard than this is advisable for the less mature. A pamphlet on discussion groups issued by one of our missionary societies urges leaders not to ask such a question as "Why should Muhammadanism not remain the religion of Africa?" For then "one's thoughts are focused on the good qualities of Muhammadanism. It is quite possible that a member of a class not quite firmly convinced will arrive at the conclusion that Muhammadanism is quite good enough for Africa." Rather, so the author says,

should one ask, "What elements in the Christian religion make it valuable for Africa?" for then "one's thoughts are focused on the value of Christianity."

Perhaps some may wish to make out a case for relieving the immature from the high adventure of the open mind. Similarly, some might think it right to relieve Christians in America and Britain, snugly surrounded by like-minded religionists, from this difficult attainment. Possibly some would say there is a place for earnest missionaries who have closed minds but who are effective advocates. But there must be in each field strong missionaries who cannot be so relieved. It is part of their professional qualification. What risk there is must be unhesitatingly faced. Missionaries go forth to a billion members of ten other faiths and ask them to see truths and take on allegiances that they have never had before. They outnumber us two to one, and include in their number those as high in culture, as keen in intellect, as advanced in training as ourselves. In aggressively approaching them with good news which we earnestly want them to accept, it is a pity to have one's own mind fettered, or to be unable sympathetically to emancipate another's life. The acceptable missionary to the educated classes, especially, makes it plain that he has been and still is a searcher for truth; that he believes in the truth as revealed in Jesus because he has found it to be the supreme truth, experimentally and practically; and that the Christianity he presents is itself scientific in the sense that it

welcomes the most careful and exact experiment or the test of any seemingly contrary truth.

v

Secondly, is the assumption that truth is progressively revealed to man. If what we call Christianity is a completed system in a static universe—something once for all delivered to the saints—so that it can be carried unchanged to the corners of the earth; if any modification of Christian ideas or practices by reason of contact with other cultures and religions is of necessity degeneration; if what we have is a complete and finished gift, then there is little to be said for a mind being open to fresh truth. But if Christianity is a living, growing movement at the very center of which is the God revealed by the historical figure of Jesus; if revelation is progressive so that it did not end when the latest book of the New Testament was written; if Christianity is not a static set of doctrines but a dynamic experience; if God's Spirit is indeed abroad among the hearts of men, then one must be ready to see good anywhere, even outside Christianity and in those not formally professing Him nor consciously converted to Him.

The world Christian of today, therefore, finds he must at the same time maintain both vitality of faith and expectancy for fresh incursions of truth from God. He stakes his life on fundamental revelations and acts in Jesus Christ, and yet realizes that his apprehension of the implications of these things may be supplemented by the

intelligent representatives of other cultures and faiths. The significance of Christ is greater than any one race can exhaust. The world Christian knows that he has experienced God in Jesus Christ, but with mankind so rich and varied, he does not set himself up as the exclusive interpreter of Christianity. His Christianity is a growing interpretation of life with all the possibility of receiving fresh contributions from the experience of other peoples. His refusal to maintain a closed mind is both an acknowledgement that not all that is traditionally associated with historical Christianity will necessarily stand, and an assertion that life cannot be lazily ordered as though all truth had been discovered.

In this conviction that truth is progressively revealed we are following the spirit of Jesus. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth." He told the religious leaders of His day that "new wine must be put in fresh wine skins." Possessed as He was with the power of the all-searching, transforming Spirit of God, He said and did things in revolutionarily constructive ways. He believed that Israel's faith had come from God, but from His life and death came a new religion. Certain fundamental facts were complete in Jesus; but there are others which have "first the blade, then the ear, then the full grain in the ear"—some things come in their own time through a gradual and an historical process. Perhaps one reason why no new significant theological interpretation has

come from the younger churches abroad is that we have emphasized the finality of what we take to them. There are heights and depths unfathomable in God's plan for His children, and divine ways past tracing out. We can have a closed mind and miss the mind of Christ for ourselves and others.

Still a third reason for the position of this chapter grows out of reverence for individuality. It is the conviction that each other person, although of different race and culture, may have experiences of value. Such experiences should be considered exactly on the same basis as are our own. Only when each of us gives his best in this spirit can richer experience and new truth be found. We recognize that this is the process by which the common mind grows. Only as the various members of the world family humbly, yet earnestly and sincerely, share the best that has come to them, will the truer, fuller solution be found. The world Christian, therefore, does not present his religion dogmatically on authority, but as a matter of life experience capable of test.

Mary Parker Follett, in "The New State," says:

I do not go to a meeting merely to give my own ideas. If that were all, I might write my fellow-members a letter. But neither do I go to learn other people's ideas. If that were all, I might ask each to write a letter. I go to a committee meeting in order that all together we may create a group idea, an idea which will be better than any one of our ideas alone, moreover, which will be better than all of our ideas added together. For this group idea will not be produced by any process of addition, but by the interpenetration of us all.

Similarly, at the International Missionary Council of 1923, the Bishop of Bombay read a notable statement with reference to the practicability of missionary cooperation in the face of doctrinal differences. In it he said:

A man must come to the Council more desirous to learn than to teach, unwilling to believe that he brings with him the sole and complete solution of any problem, but convinced that what he brings will have its effect on the common mind and that the council as a whole will be able to put together, by the help of God's spirit, a solution that is truer and completer than that which any member could have attained outside the Council.[11]

The question we are raising here is as to how far these same principles would hold good between missionaries and the people among whom they go. Shall our missionaries use the same method of tolerant expectation with the young Churches and with non-Christians that we are here told we should use with fellow Christians who differ from us?

Something in Christianity itself impels us not only to hear but to seek the sincere testimony of those who differ from us. We are used to this principle in the social realm, for Jesus associated with publicans and sinners. He saw worthfulness in those whom others considered wholly unlovely. Similarly, I believe some aspect of truth is to be found in every sincere and honest man. Just as a Christian, because of his reverence for personality, should be able to see what is worthy in the par-

[11] *International Review of Missions,* vol. 12, p. 507.

ticularly unpromising, so, also, a Christian ought to be able to expect and to see some measure of truth in those who seem most to disagree.

Many present-day college students will be prepared to manifest this attitude of fair-mindedness. In a marked way they are getting a new conscience —a reluctance to come to a decision unless in the discussion the opposing point of view is represented; a feeling that it is not right to adopt something as a conviction without having opened ourselves up to possibly conflicting evidence. With the growth of the scientific habit of mind they are becoming sensitive to the fault of a one-sided search for reasons to uphold something one wants to believe. Their studies show them how in primitive times social standards and customs were rigidly fixed and how in relatively recent times there developed the conception of progress—progress that could be accelerated by fostering change as a result of the thinking process.

Such attitudes are bound to produce young missionaries who will introduce the spirit of democratic conference rather than of dogmatic assertion into their intercourse with thoughtful and reverent Christians abroad and with members of other faiths. Their training deepens not only the sense of responsibility which these students feel for earnestly contributing their experience and point of view, but also leads them to listen to the differing experience and point of view of others and prepares them for a possible modification and growth in their own convictions as the process of discussion goes on. It is just possible that only

through such training does one learn to live with buoyant vigor of conviction and yet to seek those who differ, hearing fully and sympathetically their positions. It is difficult to have profound convictions and yet to maintain a fair mind.

One is not apt to cultivate this type of mind if one's main business is instilling dogma without an earnest desire to teach the reasonableness of new belief. Just because the missionary has strong convictions and wants to share them, he must be especially on guard lest this cause him to overlook the possibilities for fresh insights. He may become too bent on converting others to his faith to take an attitude of generous consideration toward ideas and institutions that differ radically from his own. Every time a convert is baptized a missionary has to run the risk that he may think.

VI

Some will say that the position taken in this chapter is an exceedingly dangerous one. And so it is. For it is possible for appreciativeness to degenerate into a weak and flabby eclecticism, wherein Christianity is only one of a number of rival faiths, and where the best of each is pooled to form the world's ultimate religion. There is undoubtedly danger here. We have only to look back upon the history of Christianity in the first five centuries to see how serious the danger is. During that period, in an effort to maintain purity of doctrine and discipline, Christianity took a most exclusive attitude to the other religions of the day. In spite of this certain pagan attitudes and ele-

ments entered, particularly in the field of worship, in order to make the services attractive to the new converts. If this syncretism in doctrine and worship took place when Christianity was intensely antagonistic to other faiths, it stands to reason there is more danger if one approaches other religions in a sympathetic appreciative attitude. Possibly we can avoid some of the mistakes of the first centuries if we consciously recognize the peril.

Some feel that it is disloyalty to the religion we have known from childhood to carry this spirit of teachableness over to another land where Christianity has been less long established and people have been nurtured in a different faith. Actually to maintain an open mind as to the completeness of everything in Christianity as we now understand it, in the face of those who differ, gives to many the impression of weakness. But there is nothing incompatible between the most ardent allegiance to one's own faith and the cultivation of that confidence in others and respect for them which should characterize each member of a group who have met to share the most serious problems and deepest convictions of their lives. On the other hand may it not be lack of confidence in Christ when we do not undergo the discipline of attempting to take all the facts into consideration, or when we hesitate to follow where truth seems to lead? Is not a lurking fear sometimes back of our unwillingness to open certain religious questions to freest and most unhampered discussion? Conviction with teachableness seems to me to be a higher type of loyalty to Christ than that

which counts it sacrilege to re-think in open sincerity the most vital issues of our faith.

Still another danger in encouraging sympathetic appreciation of good wherever found is that we may allow our powers of discrimination to be blunted. We dare not be so uncritical in our observation of facts as to close our eyes to the deficiencies, defects, and unsocial results of systems, whether our own or others. A proper balance between the two attitudes is needed.

An increasing number of earnest Christians today love to say with the blind preacher of Scotland, George Matheson, in his prayer:

Gather us in, Thou Love that fillest all,
Gather our rival faiths within Thy fold,
Rend each man's temple-veil, and bid it fall,
That we may know that Thou hast been of old;
Gather us in.

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit land;
Gather us in.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
We are not perfect until we find the seven;
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream;
Gather us in.

Some seek a Father in the heavens above,
Some ask a human image to adore,
Some crave a spirit vast as life and love;
Within Thy mansions we have all and more;
Gather us in.

Such an expansive, inclusive attitude enlarges our sympathies, but it would be muddling thought to forget that different world views *do* make a difference. All roads do *not* lead to Rome. All religions do *not* have the same ethics and the same metaphysics. There are great ethical and philosophical disparities not only between the various faiths, but also within the faiths, our own included.

In the ethical realm, the hope of forward-looking men and women is that, as a result of fearless criticism of each and of every moral standard and the constructive work of experimental and educational psychology, we shall obtain a body of scientific knowledge directly bearing on social problems. We believe that Jesus Christ gave us the ethical norm for social living and Christians have the confidence that science will show that He was right. We believe that many of the ethical ideals of other faiths are inadequate, and that eventually systematized, scientific study will show that they cannot stand the test of social results. One reason why I am committed to missions is that I believe that through Jesus Christ the world has been given principles as to the best way of living, that His scale of values is not only incomparably ahead of present practice but is the truest revelation of life's significance, and that other religions do not equally meet this practical test.

But ethics is not all. No detailed knowledge of life in particular makes up for an explanation of life as a whole. Each of us needs a view of the whole of life. Through Christ we have caught a philosophy of life, a general view of God, of man, of their relations, of their purposes and goals, and life lived on this basis is abundant, socially desirable, and progressive; such as satisfies the deepest needs of the spirit for power to live up to the ideals recognized as supreme; and such as conforms to the strict discipline of scientifically observable facts and meets all the tests of clear, consistent, logical thinking. I do not believe that the general viewpoint or philosophy of other faiths will equally stand these tests. Since general viewpoints do make a difference, this is another reason why I believe in missions.

Young students have a right to know where the attitude advocated here will lead one. Let me give my own testimony. Twenty-six years ago I went out as a short-term teacher to one of the colleges of India with no thought of missions as a life work. As a factor in making up my own mind as to the urgency of missions, I began to study the Bhagavad Gita, that most esteemed of Hindu sacred scriptures. In order to see it through the warm enthusiasm of one who loved it, I read with a Sanskrit Pandit who knew English. Neither then nor since have I been able to take *all* the facts into consideration; life decisions can never be made on such an inclusive basis; but, on the basis of my own study and experience, fairly open-minded, and on the ground, there came clear con-

viction that the most worthwhile investment of my life and effort would be to help India to discover Jesus Christ. It was plain that India—and the whole world—needed not only a better ethic, not only a better philosophy of life, but to know the old story of what God did for men through Jesus Christ, to hear of a life that was lived, of a death that He died, of something that was done. Never, however, in the later days did I regret having sympathetically tried to listen to India's best.

As opportunity offered, I still tried as the years went on to see the highest glimpses that India had caught of God in the Gurukula at Hardwar, at Shantiniketan with Tagore, at a Buddhist monastery in Colombo, and with many a devout and earnest seeker after God whom I still can call by name. The uniqueness of Jesus and the incomparable riches found in Him stood out with ever greater clearness. Quietly the conviction gathered overwhelming strength that Jesus Christ is the interpreter of the final fact of the universe, the One through whom the sacredness and value of human life is shown, the Lord of life, and in actual fact man's Savior from sin. It became clear that man's greatest wisdom is to give Him the full opportunity with every human being and every aspect of organized society. Intelligent, zealous, effective coöperation with the Father of our Lord Jesus Christ in bringing home His world stood out as life's highest aim. With Him incomparably supreme what else but strengthened loyalty could be the result of such study?

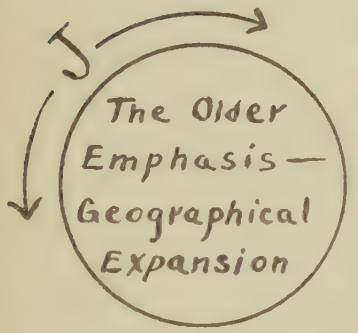
The teachable mind comes as a result of a

genuine respect for human life and of confidence in the indwelling Spirit of God. With the utmost loyalty to the lordship of Jesus Christ, the teachable mind lets us be receptive to God's disclosure of Himself in human life under any sky. It is ever ready to detect better ways of living the Christ-like life. It shows that we accept Hindus and Muhammadans and Confucianists as God's children even when they are not aware of the fact. It is a humble acknowledgement that we of the West have not yet learned how to meet all the problems of a modern world, and that we eagerly seek with our comrades overseas how to find and do His will.

CHAPTER VII

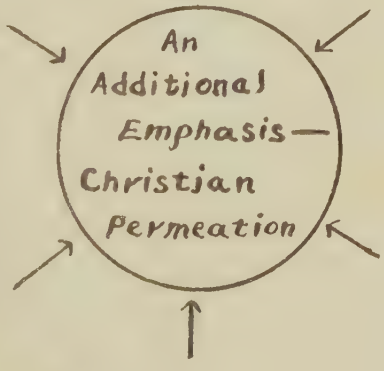
THE OCCUPATION OF NEW CONTINENTS

I



UNTIL the middle of the nineteenth century missionary effort was occupied with the geographical expansion of Christianity. China, Japan, Africa were closed and largely unknown continents. Our missionary task was interpreted as a circular one beginning at Jerusalem and extending unto the uttermost parts of the earth.

Now, however, we are interpreting our task in perpendicular terms, as well. It involves



not merely geographical expansion, but the Christian permeation of all phases of life. Once the call was to unoccupied continents. Now the missionary call includes also great areas of life and thought which are as yet "unoccupied" by the spirit of Christ. The modern missionary ideal is that His spirit shall permeate the whole of life—individual and social, national and international. The task is immensely greater than when we thought of it merely as the proclamation of good news to all the world. The "unfinished task" can no longer be given merely in terms of Afghanistan and Tibet, but also in terms of un-Christianized habits, attitudes, and inward urges everywhere.

In the past we have been in the habit of dividing humanity into certain compartments. Along geographic lines we have used such compartments as Africa, South America or the Near East. But some aspects of the task of making life on this earth Christian cannot be shut up in these compartments. In fact, that which most militates against the Kingdom is not only off in China, or Japan, or India, but also in America.

Again, under the heading of religion we group people as Hindus, Confucianists, Buddhists, etc. Missions meant taking the good news to these distant compartments. In fact, many still think of the anti-Christ as being off in some mission land, or in some non-Christian religion. It is a part of this point of view to say that the Muhammadan religion is the most dangerous surviving opponent of Christianity. As before, however, that which most keeps back the Kingdom is not only in

Muhammadanism, or Hinduism, or Buddhism, but also in so-called Christianity. As we try to picture Christianity's most significant struggle we do not primarily think of Christ on one side with Buddha, Zoroaster, and Confucius on the other. Rather do we see arrayed against the Christ stupendous social forces which are turning the world's life upside down, and which unless confronted by the united forces of Christ will ere long make the opposition of Confucius and Buddha seem insignificant indeed. In fact, in this greater struggle Christianity generally finds itself the ally and the fulfiller of other faiths, rather than their enemy.

Missionary study texts have largely taught us to think of certain localized evils. As a result of this teaching the mention of India brings up at once the thought of caste and child widows; China, the thought of foot-binding and squeeze; Africa, the thought of polygamy and superstition. But there are other and greater evils cutting right across all peoples, great horizontal strata of life and thought which gird the earth. In these do we find the characteristic struggle of our day.

There is, for example, the whole subject of industrialism. It is sweeping over the world. Evils held in check by social legislation in the West are often enormously aggravated in countries where capitalistic industry is a recent introduction. If the Church does not make a systematic effort to think out the application of Christianity to this problem, countries in the first stages of industrial transformation will to that extent discount Christianity. As one thinks of the extension to the

millions in India, China and Africa of western industrialism in its selfish acquisitive form, one begins to see what a menace to humanity lies in the purely materialistic development of resources. Here then is a continent that should be entered. Just as Judson and Livingstone and Morrison pressed into geographical areas to make Jesus known, so we should send men and women into the area of social maladjustment to bring His way to bear upon the problem.

There are other great continents where He is hardly known—competitive nationalism, race prejudice and pride, the ready resort to war, ignorance, poverty. In each of these the whole world lives, so that the modern call is not primarily in terms of a Christian West going to the help of the non-Christian continents of the East. Rather is the call for the forces of Christian idealism wherever they are found to join issue with the forces of selfishness and cruelty and sin throughout the world. The modern Christian enterprise asks us to behold, running transversely right across the human race, those elements of selfishness and materialism which keep the Kingdom from manifestation. The mighty human attitudes and habits which can block the realization of a better world cannot help but be a concern of missions. Only a religion that sets itself to solve these problems can win the reverence of mankind.

II

One hundred and fifty years ago Africa and Japan and China were almost unknown lands to

us. Their peoples and their problems and the ways in which we could help could not be pictured with exactness. And yet our forefathers began one of the most amazing and effective movements in human history. Carey, the cobbler, stirred his generation with "Expect great things from God —attempt great things for God." Henry Martyn, in the employ of a trading company, reached India and exclaimed, "Now let me burn out for God." Vision, sacrifice, faith, love characterized the noble succession of men and women who made the missionary movement during its predominantly geographic period.

Can we not do for our day and generation what those venturesome God-filled spirits did for theirs? Are the continents which we should enter in order to release the spirit of Jesus more ill-defined and therefore harder to vision? Are governments today any more opposed to Christians being dead in earnest for justice and goodwill between the nations than in 1706 was a political officer opposed to the delicate Ziegenbalg's landing at Tranquebar? Are the exploitive capitalistic corporations of today stronger or more opposed to reformation than was the East Indian Company opposed to Carey's landing at Calcutta? Are any of us likely to face harder racial situations than did the first Protestant missionary to China? There are great pioneering tasks in the application of Christianity to the economic, social, political and international aspects of life which call to us today.

If missionary zeal for occupying areas of modern thought and activity for Christ could possess our hearts and wills comparable to the mighty impulse which fifty years ago sent man after man to give his life in Africa this would be a different world. There would be a spiritual awakening, also, for only as Christianity grapples with contemporary tasks will its vitality, truth, and power convince. The one great way to a new faith in God and man is to give up the familiar but too long accepted geographical boundaries of our task and attempt with corporate faith and in Christ's spirit of adventure the humanly impossible for our day. There are resources that become available only to great outreachings of faith.

Possibly we need new terminology, for the spirit of missions is far larger than societies which take that name. We do not want the absence of a familiar label to blind us to those great streams which, apart from ecclesiastical institutionalism and organizational regularity, are helping on the Kingdom. The essential characteristic of missions does not reside in the society under which it is carried on, nor in certain commissioning ceremonies of the Church, nor in any particular activity that is taken up, but in spirit and in purpose. The essence of the missionary spirit is the desire to do good to all men as we have the opportunity, so that every form or type of service which ministers to man's well-being can on principle be included in the missionary movement.

III

There are many signs that a reinterpretation of the missionary movement is at hand. Perhaps it is not too much to say that it must come if the present student generation is to be won to what has been so great an enterprise. The oncoming generation is almost on tip-toe to give itself with abandon to heroic service. We have the option of attempting to gear this groping optimism and idealism up to our familiar missionary program, or of expanding the program to enlist fresh tides of the Christ-life surging into the lives of men.

One gets the impression that students vaguely sense the inevitableness of this transition, and are grasping with increasing clearness the new insight —that if the Christian witness is to be borne effectively, it must express itself in relation to the great moral issues affecting the social and national life of our day. Both in Britain and America they are uniting their study of missionary problems with home social problems and international problems as they did not do even two years ago. No missionary program will enlist their interest which centers on the "occupation" of far-off continents and leaves out of consideration the major concerns affecting our whole generation. Let us challenge the oncoming youth with the immensely difficult and (to some) apparently impossible task that confronts this generation.

Symptomatic of this change was the widened scope of the program of the last Student Volunteer Quadrennial Convention where matters concern-

ing "the evangelization of the world in this generation" shared attention with such themes as racial relations, industrial democracy, social reconstruction, and those international problems which lead to war. It cannot be said that there is general approval among the leaders that such present-day basic human problems should be included as an integral part of the program of a foreign missionary convention. But there is undoubtedly a strong body of eager thinkers who whole-heartedly desire that the concept of the word "missionary" should include an intimate relationship to the great moral and Christian issues which now confront all peoples regardless of national lines. There are certainly student centers where those missionary leaders who wish to hold the interest of students must prove to them that they know world problems and can speak the language of international discussion. With this constituency missions will suffer if one man presents "world problems" and another presents "missions."

The tendency, among students, to give up thinking of the world as made up of geographic compartments, is still further seen in a restlessness over the distinction between home and foreign missions. Unity of the work throughout the world seems to many a more significant thing than any geographically differentiating aspects of the missionary vocation. Hence, many prefer that calls to service should be in terms of the greatest need for the whole world, for God's plan for the individual in relation to His whole Kingdom, rather

than for foreign missions as a geographically differentiated area. Wireless, the long distance telephone, and the aeroplane will soon make communication with the more distant field as quick as now with the nearest home-mission station. What need then, they say, for an administrative distinction? The whole world is the mission field; and if a person serves at all he serves in the mission field. The significant difference is that the opportunities in some places are more strategic than at others, or the needs are greater, or the Christian communities are younger and less experienced or equipped. The separate appeal for a separate destination is in danger of making the decision as to type and place of vocation seem fundamental rather than whether the Christian ideal shall absolutely guide at every stage. Doubtless from an administrative standpoint most Churches will continue to make a distinction between home and foreign missions, for this is an age of specialization. But in the reorientation of our missionary policy this restlessness at a distinction in thought between mission lands and non-mission lands must be taken into consideration.

Significant of this new conception of missions is the fact that within a twelvemonth four books[1] on race have appeared from distinctly mission sources—one as part of the preparation for the recent Student Volunteer Quadrennial at Indian-

[1] "Racial Relations and the Christian Ideal"; Basil Matthews. "The Clash of Color"; Oldham, J. H., "Christianity and the Race Problem"; Speer, R. E., "Race and Race Relations."

apolis, a second from one of the most versatile and facile interpreters of modern missions, and a major volume from each of the two foremost missionary leaders of Great Britain and America. The new conditions of a modern shrunken world have made racial antipathies a major issue. It seems plain that those who are most possessed by the missionary spirit do not propose abandoning this dark continent in human relationships to be interpreted by Lothrop Stoddard and Madison Grant.

IV

Missionary organizations now in existence are unquestionably feeling out toward the larger service. Something that might become a transition to an oncoming stage of missions is already under way.

In this more specifically missionary realm, a most significant fact is the increasing development since 1910 of strong national and international organizations, enabling the far flung enterprise of missions to speak authoritatively with a single voice, and making possible new and powerful means for embodying international goodwill.

Probably few supporters of missions are aware of the international services being rendered by the top coordinating missionary body in the United States—the Foreign Missions Conference of North America—through its subcommittee on Missions and Governments. Through its action Dr. James L. Barton was sent to attend the Premiers' Confer-

ence in London in order to bring to the attention of the representatives of the governments concerned the best interests of the Near East. The same Board Secretary was sent to the Lausanne Conference, again in behalf of the Near East, as an "observer" technically so-called. Missionary organizations are large enough and influential enough to obtain a hearing, directly or indirectly, at many an international conference.

When proposals looking toward the reintroduction of opium into China were made, this subcommittee joined with other bodies in bringing these plans to the attention of the various Governments in the West and of the missionaries on the field, in order that the utmost possible endeavor might be made to combat the restoration of the opium traffic. In 1922 the secretary of the Foreign Missions Conference participated in an important conference in London at which the international aspects of the opium traffic were considered. Action was taken also when, as a result of prohibition legislation in the United States, it was proposed to transfer breweries to lands in which missions work. Because narcotic drugs are so often produced in mission areas, and because people in China, India, and other lands suffer so greatly from the misuse of these drugs, missionary societies are deeply interested in limiting their production and use to medicinal and scientific purposes. Their influence has been brought to bear upon the Congress of the United States to stimulate action which will make possible the continued participation of

American delegates in international conferences dealing with these evils.

The Foreign Missions Conference nominated two of a committee of five appointed to administer a fund of approximately a million dollars to be expended in China for the prevention of future famines.

It is the custom of the Committee on Missions and Governments to take advantage of opportunities to bring officials and other representatives of foreign governments into contact with officers and members of mission boards. Such social conferences have been arranged, for example, with the representatives of the Educational Commission, sent from the Province of Kiangsu, China, to the United States, with Minister Schurman before he sailed for China, and with a delegation of business men from Japan.

A deputation, representing foreign mission boards, was sent to confer with the Secretary of State at Washington in order to urge the appointment of representative citizens of character and ability to consular and diplomatic positions.

The similar coördinating missionary body in Britain led a quiet but very effective movement to safeguard labor conditions in Africa. Government regulations which seriously endangered the independence of the laborer had been issued. As a result of this action a statement was issued making clear and unambiguous the disinterested and impartial position of officers of government in regard to both employees of labor and native laborers.

As a result of a carefully prepared memorandum sent to the Colonial Office by the British missionary societies, a conference attended by five governors was held on education in Africa. The result was that, while heretofore Government has done little toward the education of Africa, it did appoint an Advisory Committee on Native Education in British Tropical African Dependencies, which has initiated new and constructive measures. Dr. Thomas Jesse Jones, who has been chairman of two educational commissions to Africa, speaks of this step as probably the most significant movement for education in Africa in many years. The Advisory Committee hopes "to explore the experience of the world as to what is the best and most helpful form and type of education that we can give to the Africans for the purpose of giving light to New Africa." Mr. J. H. Oldham, Secretary of the International Missionary Council, was asked to serve on this committee. His close touch with missionary agencies in America, Great Britain, and the European continent, and his study of British colonial activities, especially those concerned with race, education and the welfare of the people, have prepared him to render important service on this committee.

Together the missionary societies of Great Britain and America have sent educational commissions to India, to China and to Africa, with the primary purpose of discovering how the Christian forces of the West can best contribute to the solution of the educational problems of these lands.

They worked together, also, in connection with the drafting of the mandates of the League of Nations which undoubtedly expressed a new spirit on the part of nations and their governments in relation to colonies that may come under their control. The clauses in the mandates of the League which guarantee religious liberty and assure missionary freedom were written into those mandates in the first place through the cooperative efforts of the missionary societies of Great Britain and America working through the International Missionary Council. At the meeting of the Council of the League of Nations in 1922 Lord Balfour explained that the final wording in the clauses in the "A" and "B" mandates was a wording written by the Department of State at Washington into its treaty with Japan in regard to the island of Yap, an action taken by the Department of State in response to recommendations made by a committee of the Foreign Missions Conference of North America.[2]

The International Missionary Council stands for the protection of the great common rights of humanity. One of its secretaries took a most active part in the victorious struggle to prevent the establishment of forced labor in British East Africa, referred to above. We are told that they are facing more serious situations in Portuguese Africa, and that the time is rapidly approaching when mission forces will have to make a united

[2] Warnshuis, Dr. A. L., *Report of the Foreign Missions Conference of North America,* 1923, p. 75.

and determined protest against the conditions maintained there.[3]

The same type of action is being encouraged on the part of proper bodies on the field. The missionary forces in China, in Japan, and in India have joined with the Churches in forming what are called National Christian Councils. One minor object in equipping these Councils with a staff of full-time secretaries is that they may be able to collect the facts and consider the principles on the basis of which in the name of the whole Christian movement may be given the Christian view concerning great public questions in which right and wrong are at issue.

The National Christian Council of India, meeting in 1920, at a time when men's minds were deeply moved and passions were excited to a dangerous degree, placed on record their conviction that any Christian view of the situation in the world at large at that time, and in India in particular, must take account of certain principles, eight of which they proceeded to formulate.[4] This Council has long been at work on a new draft for a new Indian Christian Marriage Act, and on a Legal Hand Book.

The National Christian Council of China has as one of its definite objects the "progressive study of the mind and will of God in relation to the fulfilling of His purpose in China." The National Christian Conference in Shanghai, 1922, pledged

[3] *Ibid.*, 1924, p. 71.
[4] *Proceedings of the National Missionary Council*, Calcutta, Nov. 11-16, 1920, p. 30.

the Christian Church to direct responsibility for better labor standards in Chinese industry. The Council's Committee on the Church and Industrial and Economic Problems was asked to carry out the intent of this pledge. Problems of child labor, industrial hygiene, living wage, and social legislation are being taken up. The Council has had, also, a committee on the Social Application of Christianity, later called Social and Moral Welfare Committee. Two of the four subjects chosen for study during 1923-1924 by China's National Christian Council were the Christian approach to the industrialization of China and China's international expression.

We will make no attempt here to review the more familiar social work carried on by the regular mission societies—colleges of agriculture and forestry, schools of industry and engineering, seri-culture and institutional churches, cooperative credit societies, and the study of erosion and floods along the Yellow River. Nothing pertaining to human welfare and achievable with available resources has been considered outside the scope of missionary effort. Of the 353 international organizations now in existence not one can compare with the missionary movement for long-continued, persistent world service. There has been a constant tendency to enlarge the purpose of the missionary enterprise. Conspicuous and convincing expressions of the spirit of friendly helpfulness and of the ability to render worthwhile service have been given in all parts of the world.

The illustrations given in this section will help us to see how our present missionary organizations, although still dominated by the attitudes and patterns of the earlier geographic period, recognize that the larger needs must be met. In fact, if they were blind to the new continents that have been here suggested, people would question their qualifications for entering the old for Christ.

V

In the reinterpretation of missions that is going on certain things will be kept in mind. There is certainly urgency in the need for Christians to enter with greater power the great transverse areas of human activity today. But it would be a tremendous step backwards if we lost the sharp edge of the present emphasis on making Jesus Christ known to all mankind. The problem of individual redemption still stands as one of the basic problems in the recovery of the world. There are, thank God, men and women whose hearts will never be at rest as long as there are people who have not heard of Him. It is as vital as ever, therefore, to take Christ's love to everybody everywhere. We are simply more consciously and aggressively yearning to permeate with His spirit every relationship in every aspect of life. The gospel is to be taken not only to the whole world but also to the whole of life. But do we posses the spiritual vitality to do both these things? Is there not a very great danger lest modern missions substitute social ministrations for personal redemp-

tion, instead of letting them supplement one another?

Even from the older standpoint, however, it is an arresting fact that there are psychological obstacles to reaching another people that may be as balking as geographical obstacles were in the days of Morrison or Livingstone. Such things as the Amritsar Tragedy, or the way in which the United States Senate went about changing the conditions for Japanese immigration may close mental doors as effectually as ever ports were closed. It is short sighted for us to send missionaries for the geographical occupation of continents, and to leave great areas of human thought and activity unevangelized.

Secondly, we have learned that it is only through steady, close, continuous, constructive study that Christian solutions can be worked out for the kinds of problems we are facing. Loyal to the scientific spirit of our age, the facts would have first to be assembled and then made known. This must be done on a scale rarely attempted by missionary societies of the present denominational type. This has been recognized in the establishment of the Institute of Social and Religious Research with a large annual budget. We see the same careful processes of exhaustive surveys, thorough expert consideration, follow-through, and checking up in the Rockefeller Boards, such as the Chinese Medical Board, or the Health Board. Something no less thorough will be needed when Christians take up in earnest the task of studying, locating,

and eradicating the social, national and international sins of our day.

One of the essential conditions of success in problems so difficult and complex (aside from the prayerful appropriation of the limitless resources of God) would be the careful organization of research on the basis of which the Christian way of life might be determined in any given situation. For the application of Christian principles to complex conditions is difficult, and only harm is done where the authority of the Christian name is applied to ill-considered and unscientific solutions. In the realm of international relations proposals, such as the Permanent Court of International Justice, the League of Nations, or an international treaty to outlaw war, not only have to be originated but they have to be studied, appraised and acted upon. World Christians are called to study relentlessly the implications of Christian principles for each problem. Students, therefore, must be raised up of such character and knowledge that they will be able to grapple with the problems which must be solved if we are to get a better world.

Another condition of success will be the systematic development of a Christian public opinion. On the basis of data impartially gathered by research, people can be helped to formulate their Christian ethic on vital social, economic, and political issues. All can help to create an atmosphere which will go far toward making possible decisions that are wise and right.

Still another condition of success will be the training of Christian leaders for those professions or those services, whether public or private, which most materially affect the evolution of the nation's social, industrial and political life, and which exert the greatest influence on public opinion.[5]

We may well remember that it is not only in Britain and America that men should be able to consecrate their brains to a Christian world order. There must be groups of such thinkers in every land. Here Christian missions have a great opportunity, since they have so large a place in the education of the youth of these peoples. The very fact that this education is Christian ought to help them to concentrate on the primary conflict—not East versus West, not Christianity versus some non-Christian religion, but right versus wrong in the concrete relations of industry, race and politics. Christian missions may well incorporate in their aim that there shall be in each nation a group yearning to discover and to make articulate the Christian Gospel for national and international life. They may well undertake to raise up a constituency in each land who will be convinced that the peace which all the world so woefully needs is the fruit not of balanced self-interest but of mutual respect, love, and passion for service. Into the whole developing fabric of the Church on the field should be woven principles of Christian internationalism and interracialism.

[5] "Christian Education in China," p. 220.

VI

Is it wise for denominationally organized missionary societies to attempt a radical readjustment of their missionary policies so as to give as much attention to occupying for Christ great areas of human thought and activity, as to seeking individual converts in other hemispheres? Or shall they concentrate on the specific task of making Jesus known in the more usual evangelistic sense? Shall they attempt to "send" people into whatever area of thought or world that seems most needy, or shall they acknowledge that they can cover but a sector of the missionary outreach in the larger sense, and hence share with other agencies of the Church, or with extra-Church organizations, the glory and privilege of what in the truest sense can be called missionary service? Are the $44,000,000 annually given for missions in the United States and Canada most wisely spent through 236 separate societies? Or will nothing less than an interdenominational and international agency have the outlook for the larger work?

No one knows the answer to these questions, nor can anticipate all the adjustments that would be involved in connecting the thought of missions with a greatly broadened scope. We are living in a time when earnest people are doing a great deal of rethinking and restating. A remarkable series of national and international conferences is evidence of a widespread search for a new way. C.O.P.E.C. has just been held. The Universal Christian Conference on Life and Work will be

held in Stockholm in 1925; The World Conference on Faith and Order, in Europe or Jerusalem, in 1927; The National Conference on the Christian Way of Life, in America, possibly in 1926. Among a score of Christian international organizations let us just recall a few—The Church Peace Union, The World Alliance for International Friendship throughout the Churches, The International Federation of Christian Women, The International Congress of Religious Liberals, the Commission on International Justice and Goodwill. Manifestly the courageous assumption of the newer and larger obligations of making Jesus known in a modern world is no small task. Conscious of our weakness we turn to God who promised, "Behold, I will do a new thing."

Manifestly there are forces outside the Church through which God is working. If our denominational societies remain unchanged, they will undoubtedly continue to be important factors in the missionary enterprise; but the enterprise itself will be far larger than the societies. Christians in many walks of life will become aware that as the Father sent Christ into the world, even so has He sent them. And when they stop working for themselves and devote themselves to God's purpose for the world they are missionaries and should be recognized as such.

In the meantime all who are loyal to the missionary enterprise will take care not to be so busy getting more men and more money for the work which is being done now, that they will not have time to catch God's leading in new ways. They

will sympathetically recognize that the extent of the work that can be done by our present boards cannot be determined on any *a priori* basis, since account must be taken of available resources, both human and financial. Furthermore our present coordinating national and international societies have no independent incomes of their own, and hence must not act so fast as to lose the confidence of any large portion of their constituency. Responsible board officers dare not lightly experiment with their organizations, for they must raise millions of dollars each year or else cripple numberless institutions in all parts of the world and fail thousands of men and women who have gone forth trusting to them for support.

We do not have to answer all the questions raised in this chapter now. But we are living in a rapidly changing world; new forces are at work; and world-wide efforts at readjustment are being made. This chapter may help to give that background against which we can attempt the readjustments that most concern us as each concrete decision comes before us. Along this road the missionary enterprise will retain that challenge to great adventure which characterized the geographic period.

CHAPTER VIII

FACING THE HANDICAP OF A DIVIDED CHURCH

We have been considering a natural extension of the missionary enterprise—the vast unoccupied areas of thought and activity into which men and women should be sent to make Christ known. Plainly such problems are too vast for any one denomination.

I

But even in the task to which the Church has already set itself—the older form of the missionary enterprise—we have to face a mighty handicap in a divided Church. The need for adjustment becomes glaring when once we see ourselves propagating division abroad with divided strategy and competitive equipment. Even where there is little overlapping territorially, it is inevitable that work should develop out of balance under this system. No unified administration of common resources in men and money would have sanctioned the present distribution of schools and colleges, or the present relative neglect of Christian literature, or inefficiency at a dozen other places. We are pouring annually a series of parallel streams of man and money-power into the mission fields. The high intent is acknowledged. But no unpreju-

diced person can fail to see that if the streams were combined on reaching a given country and were redistributed under unified control the Christian movement would be immensely more effective. As long as policies are planned separately by scores of independent societies defects in administration are inevitable. Long-continued familiarity with this situation has dulled our sense of fitness. Otherwise we would be shocked at the sight of hundreds of separate agencies going forth to evangelize the world.

To take one specific situation, we may note that there are sixteen Christian colleges in China. They were built up when, on the one hand, communication was difficult and there was some excuse for multiplying local institutions of higher grade. But on the other hand, one contributing cause was that they were founded in a period when there was great emphasis on denominations, and when the foreign mission rather than the Chinese Church was centric. The recent Commission on Education in China stands four-square against a continuation of this enlarged and competitive system.

II

Institutions, missions, and denominations seem to find it hard to manifest as organizations the quality of self-sacrifice even unto death that has marked the individual missionary from the beginning. Consecration on an institutional scale is needed, for wherever Christianity becomes vocal abroad the leaders say they do not want our de-

nominationalism. A discussion in the National Christian Council of India, in 1923, brought to light a wide-spread impatience, almost a resentment, at the sectarian divisions which Christian missions have transplanted from the West into the Indian Church. As far as India is concerned, her leaders say that these distinctions are meaningless, a burden grievous to be borne.

Commission II of China's National Christian Conference, 1922, says that "difficulty will be found in the defense of foreign denominationalism which, in some measure, however slight, diverts the attention of the Chinese Church from the essential elements of Christianity," and Commission V says that it would "urge the importance of all Christians getting beyond those denominational predilections which have been introduced to China along with Christianity."

The significance of these statements lies in the fact that they represent the highest authoritative Christian bodies in two great mission fields. In the nineteenth century the Gospel reached China, India, and Japan from Palestine *via* England and America, so that our denominationalism traveled with it. National leaders are insisting that the twentieth century shall see that Gospel acclimated without some of our western conceptions of it. They are calling upon us to make the reality of our oneness in Christ as obvious as at present is our sect-mindedness.

It is plain that missions of the future simply must find a way of coöperative approach that will not offend the awakened consciousness of intelli-

gent citizens of other lands. For they cannot see that any denominational line in Protestantism coincides with a live issue in their lives. When talking frankly Christian national leaders abroad tell us that the impression often given is that a missionary's denomination has sent him out to work for its extension rather than for the development of Christianity itself. Instead of unquestionably serving the needs of China or India or South America, we ofttimes seem to be serving the ends of sectarian ecclesiasticism, and to be perpetuating divisions created for reasons which long ago ceased to be in force.

There is danger in postponing action. For we may so indoctrinate the young Churches abroad with the spirit of denominationalism that they will not want to give it up. An American society recently sent a deputation to Japan to suggest the union of Japanese Christians connected with this society and Christians of another denomination. The boards concerned were ready, the missionaries were ready, but the Japanese did not want to take the step. In fact, in Japan, unlike China, western denominationalism seems to have become acclimated. In Mexico, also, we have for fifty years been in the business of making denominationalists, so that when the time seemed ripe for making a national Church it was not the missionaries who opposed the measures, but the Mexican Protestant Christians. Similarly it is said that in South India (in spite of the existence of the South India United Church) many Indian Christians are more anxious to preserve the distinctive existence of their de-

nominations than are the missionaries. Perhaps the reason may be that in the South the Christian communities have been longer organized and developed, and hence there has been more opportunity for our western divisions to become stereotyped, and for the spirit of disunion to become naturalized and endemic.

III

Let us look at this question from the standpoint of nationals. The Chinese, for instance, behold a recently made map of the missionary occupation of their land, in which it is shown with graphic exactness that 74 per cent of China's territory has been partitioned into 200 spheres of denominational influence. Different churches and missions have staked out areas in which they may propagate their own type of institutions. Like their political counterparts these spheres of influence were not primarily made for China's good, but to make it unnecessary for outsiders to fight over conflicting interests. A patriotic Chinese asks why a family in a given city must be Methodist or Presbyterian because the policy of foreign groups has recognized this area as the exclusive preserve of a particular denomination or society. China will no more submit to a partitioning of her Church among western denominations than a partitionment of her territory among western nations. If we pause, we can catch in imagination the sense almost of despair that comes to the Chinese as they seek to erect on the foundations we have laid

a Church that shall be truly Chinese as well as truly Christian.

In 1915 the missionaries of Mexico, unable to continue their labors in that country for a time, met in conference in Cincinnati with representatives of the boards concerned, and a very statesmanlike re-division of Mexico was made. Real denominational sacrifice was manifested. Territory that had long been Methodist or Baptist or Presbyterian was given up, and the equipment and converts were turned over to another society, in order that the work of each might be more unified. Fine as this was from the standpoint of foreign bodies sitting at Cincinnati, how does it appear to Mexicans? Can you put yourself in their place, and imagine how we would like our whole Church connections to be changed by a set of independent societies meeting in Paris or Peking? It is from this angle that our divisions and rivalries seem not only unfortunate, but criminal, when arbitrarily imposed on other people. This is an age which is manifesting a deep longing for a union of the Christian forces.

A little imagination will enable us to see that denominationalism presents a very different problem to the receiving country than to the sending country. Conscious of their own generous impulses and confident of the value of their distinctive message the sending sects do not feel the need to give much consideration to their rivals. Not so with the receiving lands. If threescore forms of Christianity come to them, of necessity the problem

is forced on them to consider which is best. Each denomination has its peculiar temperament, special policy, or emphasis in teaching. This, so one of the foremost Chinese Christian leaders tells us, has confused the minds of the simple believers of the Orient. Ethically we may well consider whether it is right for us to go ahead unconcernedly with a divided, competitive approach which forces on them our problem of disunion. Ought not the sending societies, also, to concern themselves more seriously at their source with this problem in some definite and aggressive way, and not leave it all to the immature native Churches? We are supposed to have the more mature Christian experience. But are the sending Christians of the West aggressively grappling with this problem?

The demand from abroad, however, cuts deeper than denominationalism. In 1923, a conference on theological education was held in China. All shades of western theological thought were represented. A friend writing about this conference said: "The net amount of constructive plans and resolutions was not great, but it may be regarded as a very real accomplishment to have assembled that group representing such divergent views, and to have their representatives look into each other's faces, hear each other's voices, and to eat, sing, and pray together." What a consummation this, on the part of ambassadors sent forth by western Churches to make Jesus Christ known to China—the triumph of having eaten, sung, and prayed

together! The Chinese delegates, a majority, were impressed as never before with the way in which theological controversy blocks the progress of the Christian enterprise. Is it any wonder that one of them publicly confessed his conviction that if the atmosphere must be one of such suspicion the time had come when continued control by missionaries is simply delaying the greater progress of the Kingdom of God in China?

Let us not mistake the point in this illustration. It is not meant as a condemnation of these missionaries in China, but of a western Church which brought them up in an atmosphere that made an over-emphasis on doctrines seem normal. Would that western Christians could catch the perspective that comes from actual contact with other religions—from seeing human folk of many lands as they face life's present and life's future with the religion they now have. Here are the Vedantists of India who repudiate all personality in God, and who confidently claim that you can make no single affirmation of their Absolute, except that it is not this or that. Here are the Muhammadans, with whom we have much in common, but whose God is a far-off transcendent potentate before whom Moslem foreheads touch the dust five times a day. There are Buddhists, Confucianists, and Zoroastrians. Faced with such differences, it would be supposed that all those who find, in Jesus, God manifest in the flesh, would be able to lay aside minor differences for the sake of most effectively sharing our good news.

IV

Most missionaries would repudiate the idea that they go forth to reproduce and perpetuate in lands afar the ecclestiastical and doctrinal differences that have been the cause of so much strife in our home churches. They realize that distinctions which have meant much to us in the past may have no meaning to Oriental and African Christians.

Very few people at home realize the extent to which active coöperation abroad is now carried. Ten out of the thirteen schools classified as "theological seminaries" in the China Survey are union schools—a situation without parallel in any other part of the world. Almost every year sees the inauguration of some new scheme for a "union" institution. There are seventy union educational institutions in China alone.

Churches belonging to the same denominational family have in many areas come together.[1] Furthermore, Churches of closely allied systems of government have in a few cases come together. The outstanding example is the "South India United Church" which is made up of the Presbyterian and Congregational churches founded by the United Free Church of Scotland, the Reformed Church in America, the London Missionary Society, and the American Board of Commission-

[1] For example the churches that have resulted from the missionary work of five Presbyterian and Reformed Churches are united in the "Church of Christ" in Japan. The Methodist Church in Japan is a union of the churches established by the Methodists of the United States, North and South, and of Canada as well. Similar movements are found in Korea, China, India, Brazil, and Mexico.

ers for Foreign Missions. A still more difficult kind of union is being attempted in several areas where Churches that differ not only in forms of government but also in their doctrines relating to the sacraments and the Christian ministry are planning to unite.[2]

A striking instance of triumphing over denominationalism is found in the work at Santo Domingo where four boards pool their resources for the whole area instead of agreeing to comity on a geographical basis. They thus make a unified approach so that converts are admitted into the evangelical church and hear nothing of the sectarian divisions back of the work. A similar development exists in Iraq where five denominations work through a unified board. Twenty-eight missionary societies are represented on the Committee of Cooperation in Latin America. In Leyden, Holland, four large societies have combined their secretarial staffs in a common Missionary Bureau. Larger evidences of the desire to overcome the handicap of sectarianism in mission activities are seen in the national coördinating organizations found not only in various western lands but in China, Japan, India, and in Western Asia and Northern Africa. Especially since 1910 have such organizations developed with budgets and staffs of whole-time officers.

[2] *Viz.*, the South India United Church and the Anglican Church, and in Kenya Colony in East Africa the Kikuya Alliance of Missionary Societies which includes missionaries of the Church of Scotland (Presbyterian), the Church Missionary Society (Anglican), the African Inland Mission (undenominational) and others.

As a matter of fact, more has been achieved in Asia and in Latin America in reuniting the Churches than in North America or Europe. The members of these new Churches, surrounded by vast non-Christian populations, feel their essential unity much more than we do. Here in America, confronted as we are with the task of bringing the Christ-attitude into the problems of race and industry, we should feel a similar necessity to put first things first. We western Christians firmly believe that Christ is the hope of the race, and that this has been demonstrated by the transformations wrought in individual life and in the structure of society wherever He has been accepted and His principles have been courageously acted upon. And yet we allow our sectarian differences to endanger the sharing of our Savior. Should we not let the words of a brilliant Chinese, as spoken for the Church in China, affect our policies: "We agree to differ, we resolve to love, we unite to serve"?

But we have not done enough. It is evident that an unmistakable demand from abroad comes to western Christians. They are asked to get beyond denominational rivalry and disunion, or at least to cease to set up sectarian division on the field. If thirty Presbyterian Chinese move into a Lutheran area, are western Lutherans to encourage the Church of that area to insist that the newcomers submit to Lutheran discipline? If certain Baptist Chinese move into a Disciple area (as occurred recently) are we going to encourage the Chinese Church of that area to recognize that their new

friends have the essentials, or shall we threaten cessation of financial support if they do not apply the principle of closed communion in this situation? Will the supporters of missions continue to support Christian work even if it is not called by their sectarian name? Will denominations and institutions manifest the degree of self-sacrifice that has characterized individual missionaries in the past? The way in which such questions are answered and the extent to which we recognize the profound necessity of inter-mission and inter-denominational policy will do much to make or mar the work of foreign missions during the next generation.

Some say that church members need no education in this element of reconstruction in modern missions—that the trouble comes from further up. Certain it is, however, that there is evidence that an ever-growing number of young minds are becoming increasingly impatient with divisive forces in western Christianity and are looking for a federation in action which will make possible the freest possible assistance in building up in each land a Church with such organization and practice as shall be consonant with the genius of that nation.

CHAPTER IX

GIVING WAY TO NATIONALS

I

Most missionaries would assent to the proposition that the vigor, spontaneity, and living power of the Church in any land are matters of absolutely incalculable importance in the work of establishing the Christian way of life in any land. Already Christianity's most effective witness is passing out of the hands of missionaries. The time is at hand when India, and China, and Japan are going to be influenced to accept the Christ way of life primarily by the witness of their own peoples. Friends from the West will still be most urgently needed to help, to counsel, to train, to educate, to share experience and aspiration. But the Church of the land will be centric—all foreign agents will be helpers. Already in the more advanced areas we go over—unlike Carey, Morrison, and Verbeck—not to establish a Church, but to coöperate with a Church already established and growing.

We now see clearly that the Church that shall be able through Christ to redeem and enrich a given land must be indigenous, acclimated, naturalized to that particular land, striking its roots

deep into the soil of the national life. It is not enough that the Church be Christian; it should be Indian, or Japanese, or African. Otherwise the Church would be an exotic, transplanted movement lacking real depth and distinctive character. It must be suited to the mentality, genius and spirit of its people. A Brahman once said to a Christian leader, "As long as the ax-head of Christianity has a handle of foreign wood, we have nothing to fear. But when the handle is made of domestic wood, danger is near." We may lead men to the well of life, but we do not need to prescribe with what vessels they shall draw from that well. The westerner may want a clean transparent glass; the Indian may want his fire-cleansed and polished brass lota.

An analogy for the relation of the outer indigenous dress to the inner Christian core of religion has been found by a recent traveler in China.[1] The Lin Ying Temple near Hangchow had been destroyed by fire. The governor of the province sent for Captain Robert Dollar, and said, "I want you to go to the United States and bring back sixteen of the biggest trees that grow there for use in the rebuilding of this temple." This was done. When the traveler visited the temple, the bark of the Oregon pine trees, now stately temple pillars, had been removed, and the pillars had been covered with red, Chinese lacquer. He saw no trademark of an American lumber company on them, but on the other hand did see

[1] *Foreign Missions Conference of North America*, 1922, pp. 137-8.

inscriptions in Chinese characters. As he gazed, he exclaimed, "I would to God that the Christian religion were so practiced in America that the Chinese would send over for it, just as they have sent to find the best trees in all the world." The pillars caused the added reflection, "Here they have taken American pine trees, they have removed the bark, they have covered the smooth surfaces with Chinese lacquer, and they have decorated them with Chinese inscriptions. There is nothing to suggest an American origin; but these pillars constitute not only the glory but the strength of the great temple."

Surely we may have such confidence in the Christ that we will be willing to release Him among men everywhere, to be the strength of their lives, even though they do not retain the bark of our western ecclesiasticism, and although they may adopt superscriptions differing from our own, which will best express their adoration and devotion. Increasingly we may expect to see rapid strides made in the adaptation of prayers and rites, festivals and sacraments, architecture and all ecclesiastical symbols to the habits of thought, forms, and customs of the people, *i. e.*, in what some call the Indianization or Chinification of the Church.

II

In actual fact the Churches abroad are rapidly becoming the most efficient factors in the Christian propaganda. In such lands as China, Japan, and India indigenous Christian movements have

developed with ever-expanding staffs of able leaders. Among the nationals of many lands are to be found Christian workers who in spirit and capacity are fully the equals of the missionaries sent to them. Christian leaders, while few numerically, are often of great influence and are becoming powerful factors in re-shaping national life, not only through their personal faith and character, but also through their social life and ideals.

Let us look at the Church in China, for example. The number of Christians in China has quadrupled since 1900, and what is more important than numbers, their leaders are earnestly working that it should be an indigenous Church, true to the genius of China, without any slavish copying of the West. It raises annually about $1,500,000—about one-tenth as much as is sent to China by the various boards. No cause is more heartily received by the Chinese than their inclusive, interdenominational Home Missionary Society with its twenty-odd missionaries in Yünnan.

In May, 1922, there was held in Shanghai a National Christian Conference that marks the beginning of a new era in all Christian enterprise in China. Twelve hundred delegates were present, more than half of whom were Chinese—the very flower of the Chinese Church, distinctly and wholeheartedly Chinese-centric. Some of these Chinese delegates were men who represent the highest branches of scholarship—men with degrees in divinity or literature, philosophy or medicine, from such Universities as Harvard, Yale, Columbia, or Edinburgh. There were Chinese delegates

who could speak English better than the missionaries present could speak Chinese; and they stood up to take part in the debate with an ease, self-possession, and command of language that filled many European and American delegates with wonder. There were Chinese members on each of the five Commissions, and the one which brought in the most vital report—the message of the Chinese Church—was composed entirely of Chinese. Apart from the leaders, the contributions of the Chinese to the general discussions were, on the whole, more relevant and competent than those of foreigners.

Never before has the Chinese Church entered upon such a conference on an equal footing with the representatives of the missionary societies. The Shanghai Conference of 1890 was entirely composed of missionaries. The great Centenary Conference of 1907 was still a conference of missionaries with a small number of Chinese Christians. Since then things have moved rapidly, and the Chinese Church has grown beyond all expectation. This assembly was of an entirely different character from the previous ones, being, as its name implies, a National *Christian* Conference. The Chinese who were present were there, not as employees of the mission boards (although a large number are still supported by western funds), but as colleagues and coworkers with the missionaries —nay, rather as the accredited representatives of the Chinese Church which is steadily keeping before it the ideals of self-support and self-government.

At this Conference the Christian Church of China adopted a labor standard for China, asking for no child labor under twelve years of age, for one day's rest in seven, and for provision for the health and safety of workers. Save in the British colony of Hongkong, there is not a law in China of any consequence for the restriction of modern industry, which is pouring into the country with the most up-to-date machinery but with almost total disregard of the value of the human life which is to be chained to the machinery. Never before has the Christian Church assumed direct responsibility at so early a stage in the industrialization of a country. That this was done, will be a noble part of the history of the Chinese Church when the records are written. This is only one instance of many that could be given showing that Christians in China are beginning to take great forward steps in applying the spirit and principles of Jesus to the largest social problems of their nation.

The National Committee of the Y. M. C. A. in China is made up of seventy-five members, all Chinese. In 1907, Peking had two foreign and one Chinese secretary; in 1923, there were twelve foreign and sixty-four Chinese secretaries. In the Shanghai Association there are thirty-six secretaries of whom thirty-two are Chinese, and only four are American. The number of American secretaries has not been increased in the past ten years, and they do not expect to increase the number in the future. In 1899 one-half the 102 delegates to the student conference were foreigners; in 1911 they numbered only one-sixth; at 1924

(the twenty-fifth anniversary) the conference was made up largely of Chinese delegates.

Evidence of the realization of the existence and importance of the Churches abroad has already received official embodiment in India, China, and Japan. In 1912-1913 "National *Missionary* Councils" were organized in each of these lands. In 1922 the names were changed to "National *Christian* Councils" in recognition of the large place taken in the evangelization of these lands by their own Christians. It is noteworthy that the recent China Educational Commission sent out by the missionary societies of America and Great Britain entitled their report "Christian Education in China." *Missionary* education would have implied the presence of the foreigner and at least partial foreign support, but they were distinctly looking forward to the time when the foreigner will withdraw and leave all the Christian schools to be directed and supported by the Chinese Christian community.

Still further indicative of the growing importance of the work of the Churches abroad is the fact that in the World Missionary Atlas just published the statistical tables completely separate facts concerning "The Church in the Field" from those concerning "Foreign Staff," even though such a volume still implies the long-standing home-base-and-mission-field conception of propagating Christianity. Yet many of the facts needed for such a volume can now be obtained only from indigenous societies and Churches. We are coming to a time where we shall need a World Christian Year

Book. Such a name would indicate that we feel that Christians in the more advanced areas have graduated from the missionary stage. May not these developing Churches of the East be as significant in the future as those of France or Britain now are? Certainly no one should generalize about the progress of Christianity in these days and forget that Christendom does not stop with the boundaries of western nations.

III

This change in point of view which makes the indigenous Church centric has not yet completely permeated actual practice. A senior missionary, secretary for his mission, writing a personal letter in 1923 was, unfortunately, able to say

> Not all the missions by any means are inclined to respect the local church authorities, nor to foster the growth of an organized native Church. Quite a number of our men insist on playing the bishop and ignoring the local leaders altogether, ordering native ministers about like subordinates.

In many instances where missionaries and missions have really sought the assistance of nationals on questions touching their Church, this sharing of responsibility has depended ultimately on the will and temperament of individual missionaries, and has not been made a matter of right by legislation. In the midst of routine work it is easy to overlook the fact that circumstances change, that things are not today as they were thirty years ago or even five years ago.

The growth of national and racial self-consciousness and pride is a striking new factor in present-day missions. Our relations are to an increasingly sensitive national leadership. One is, therefore, regretful but not wholly surprised to have Dr. Cheng Ching Yi, the responsible and trusted leader of Chinese Christians, frankly state to the assembled leaders of American missionary societies in 1923:

May we say with all kindness that the missions have been altogether too fearful of surrendering their control. . . . The time has come for a thoroughgoing reconsideration of the whole situation, and for readjustments that will enable the church to move forward along constructive lines. Failure to make these adjustments will mean disaster both to the church and the mission.[2]

This same leader in his presidential address at the National Christian Conference at Shanghai the year before said:

For many years missionaries have been committed to the position that it is right that the Christian Church should become naturalized in every country in which it is found. What is needed today is not so much a statement, or a restatement of the ideal just mentioned, but rather the realizing of that ideal. The difficulty is that while there has been agreement in theory too little has been done to put it into operation. That is the real trouble. . . . We would solemnly declare it is our mature judgment that the success of the work of every mission should be judged in the final analysis by the degree in which it has succeeded in putting that ideal into actual practice.

[2] *Report of the Foreign Missionary Conference of North America*, 1923, p. 203, 4.

In India, too, we find the same feeling. At the National Missionary Council in Calcutta in 1913 the following resolution was passed:

While the Conference believes that the Indian Church should continue to receive and absorb every good influence which the Church of the past may impart to it, it also believes that, in respect of forms and organization the Indian Church should have entire freedom to develop on such lines as will conduce to the most national expression of the spiritual instincts of Indian Christians.[3]

Ten years later (1923) at the meeting of the new National Christian Council, there was on all hands an almost passionate desire for a Christianity which should address itself to Indian hearts in Indian ways. Together with a frank acknowledgment of the need for continued help and counsel from the western Church, there went a new longing that the Church in India should be free, under the guidance of the Spirit, to work out its own ideals under Indian leadership.[4]

We have slowly come to realize that the people of India can play on their own home instruments chords of religious music that touch and move their own hearts. They love their melodies. We now see that we have come with our foreign instruments; and, though the music has been that of the great Master, our inability to appreciate their instruments and our rough handling of them has left much to be desired. Certain it is that in most fields we have not waited for the outer forms of

[3] *The Harvest Field*, April, 1913, pp. 156-160.
[4] *Young Men of India*, vol. 34, p. 122.

religious expression to arise as the natural growth of the religious consciousness of the indigenous group. We have gone into lands which have known only individual worship, and have introduced congregational worship after a western pattern with synods and presbyteries and conferences, with paid pastors, with deacons and elders, with standing committees and the like—systems wholly unlike what the native religious consciousness would have created if left to itself.

In the past fifteen years, however, the devolution of initiative and powers and responsibilities from the foreign missions to the young Churches has received an immense amount of attention, and many missions have taken radical steps in the way of transfer of authority and leadership. For the most part it is a consciously accepted principle of missionary work that Churches should be developed among different peoples according to their genius and culture rather than presented ready-made by westerners.

IV

The centralization of the rising Churches abroad makes necessary a whole series of readjustments.

1. For one thing it is leading us to alter our vocabulary. The rise of Christian churches abroad of necessity expands the content of the word "Christendom." There are those who still speak of Christianity as though there was nothing likely to happen outside the limits of western civilizations. In judging whether Christianity is advancing, they think of Europe and America, but forget

Africa and Asia. It cannot be too strongly stated, however, that any review of Christianity must now include the Churches of other than western lands. In fact, there are those who feel that just as Christianity in the past has found successive centers in Jerusalem, Antioch, Alexandria, Constantinople, Rome, so its center may even now be passing from an unworthy West to a receptive East. It seems perfectly natural to remind Christians abroad that they are members, not simply of an Indian Church or a Chinese Church, responsible for the evangelization of their own countries, but that they are members of a world-wide Church. Let us not forget that we, too, are members of a world-wide Church and should not be determining our policies simply as western groups.

Certain other words or phrases should be changed for the simple reason that conditions have altered since these expressions entered our missionary diction. To retain these phrases would be to increase that mental inertia which is all too apt to hold us to the conditions of yesterday. For example, we often use the expression "missionary movement" or "missionary enterprise" when we really mean the whole, present development of Christianity abroad. In earlier days when converts were few and unorganized, there was some justification for speaking of all Christian work abroad as "missionary." But in these days to assume all the progress of the Kingdom abroad under the heading "missionary" is to overlook the extraordinarily significant fact that each country now has Christians of its own. Unless we are inten-

tionally distinguishing the work merely of those technically called "missionaries" would it not be a great deal better to speak of "the Christian movement abroad," thus recognizing the share in the work taken by the Christian people of those lands? Even where we could correctly speak of "our society's missionary work in India," meaning by this the work of the foreign organization, may it not be better to talk of "our share in the Christian work in India"? Suppose we want to speak about "men and women returning from our foremost mission fields." That seems harmless enough. But there are two distinct gains in a slight change to "men and women returning from the most advanced Christian work abroad." We cannot too carefully school ourselves to realize that the idea of Christendom must be broadened to include the growing Churches abroad.

We sometimes speak about "the missionary program in a given land." If used without discrimination, this overlooks the way in which programs are more and more actually being developed: *i.e.*, by the coöperative thought of both national and foreigner. In that case, precise usage would speak of "the Christian program." It is supremely important that we western Christians should not be oblivious of Christian coworkers in other lands, and the very care used in habituating ourselves to discriminating phraseology may help us to keep the right perspective.

We have "prayers for missions"; we ask for "the protection of missionaries"; we commend to God's fatherly care "all whom God has called to take

part in the missionary work of the Church"; and we ask God to "hear the prayers of the Church for those who go forth to preach the Gospel to every creature." Such phrases are right and proper if one is intentionally limiting one's prayer to missionaries. It is unfortunate, however, if these expressions limit our intercession so that definite prayer for the welfare, growth, and forth-going service of the people themselves never becomes quite explicit in our minds. Usually when we pray for missions, our real interest is in the general advancement of the Christian cause in other lands, and we have no conscious desire to shut out of consideration the work by Christians other than missionaries. In such cases we might pray "for the Church now found in every land," "for all Christians," or "for pastors and ministers of our own and other lands." By such expressions we will help ourselves and others to think in terms of a universal and Catholic Church.

2. Making the development of indigenous churches central in our thought is beginning to show itself in our promotion literature at home. Many of the older reports of foreign missions which went out from our boards to their constituencies dealt almost wholly with what we call "mission work." The mission stations and the missionaries were most prominent, so that almost inevitably in the minds of our constituencies, 156 Fifth Avenue, or 150 Fifth Avenue, or 14 Beacon Street, or Philadelphia, or Dayton, rose to people's minds when they thought of foreign missions, instead of the Churches on the mission field. In

some reports one almost had to hunt to find anything which represented in any very definite way the progress of the Churches. Why should we not definitely dignify the small events connected with the Churches we go to found? Even if it is a little contribution that they give, even if it is only a little home missionary effort that they make, why should that be ignored? It should seem natural to us to see a report come out with the very first page devoted to this central fact in our missionary program, the establishment, the development, the progress of these Churches on the mission field.

3. It is recognized that Christian literature produced on the field must smack of the soil. While remaining absolutely loyal to Christ in every way, it must be made truly Indian, or Japanese, or Chinese. Not only the language, but the literary forms, the illustrations, the ways in which things are put, indeed the whole literature must appeal to the people as theirs. It is beginning to be recognized that few foreigners can meet this demand, and that much of our foreign-made Christian literature of the past has been almost a failure. Reorganization is taking place in certain centers giving overwhelming priority to native judgment and authorship. For a century the attempt has been made in China to provide acceptable Christian literature through missionaries with Chinese amanuenses. Slowly leaders have come to realize that money and control must be given to the Chinese so that they may choose what is wanted, shape it, and set the style with chosen foreigners only as advisors.

4. The principle involves yielding places of leadership to nationals as soon as this can be wisely done. We are undoubtedly in a transitional period when the directing control of Christian work is passing from the hands of missionaries to nationals. Already in China, Japan, and India certain nationals of these lands have become ranking executives above missionaries, not for sentimental artificial reasons, but because they are fitted for it. Several mission colleges in India have appointed Indian presidents. A Chinese has been made dean of the theological school of Peking University. In both the Anglican and the Methodist Churches in Japan, Japanese bishops have been consecrated; in India an Indian bishop is in full charge of a diocese in the Anglican Church; and in China in the same church there is a Chinese assistant bishop. An able Indian missionary was considering remaining home after furlough because he feared his presence would hinder an Indian from taking over the educational work as soon as he otherwise might. The foreign heads of several schools have resigned and accepted the vice-principalships. British missionaries are working under Indian Councils. In some areas decisions by missions may be reviewed by the Church of the land.

At the recent Y. M. C. A. convention at Tokyo, the foreign secretary did not know anything more about the program than any other speaker. At another Y. M. C. A. convention at Tientsin, China, it was plain that foreigners were working under Chinese secretaries, and that the Chinese were

freely recognized as their superiors in position. The foreigners were thoroughly respected, but the Chinese did not hesitate to take the leadership. One visitor resented the situation and did not like the way things were going. Evidently there was no foreign imperialism anywhere in the convention. He and others from the West were not looked up to as essential, nor was their advice sought on every occasion simply because of holy orders, or of race, or of standing.

A missionary from China recently predicted that "within ten years there will not be a single important administrative position held by a missionary." Another rather selfishly laments that "the Chinese are now taking all the places of leadership in the Church so that there is no place or opportunity for a Westerner." These are undoubtedly extreme statements, but they show the present tendency and indicate the re-orientation through which missionaries and missionary organizations must pass during the next few decades.

That much remains to be done in the matter of transfer of powers and authority, even in a relatively advanced area like China, is indicated by the judgment of the recent Educational Commission when they called attention to the strikingly small proportion of Chinese in executive or responsible teaching positions as a damaging weakness leading the Chinese to look upon mission schools with indifference or dislike as a foreign element in their national life.[5] And at the National Christian Conference in Peking, in 1922, Commis-

[5] "Christian Education in China," p. 114.

sion II asserted that the time has come for the subordination of the activities of the missions to the advice and direction of the Chinese ecclesiastical authorities, since two-thirds of church control still resides in the missionary.

Missionaries of the future may not have as much glory and certainly will not have so much constitutional power as some of their predecessors had. In many situations and kinds of work an individual missionary will be expected to plan his work so as to provide for his own speedy elimination as the men and women around him grow capable of taking his place. A very able missionary once said to me, "When I came out here, I made up my mind that I would train a young Japanese who could take my place if I were eliminated, and I did it." In fact, it is said that a man is not considered an efficient Y. M. C. A. secretary in China unless he succeeds in working himself out of a job and putting a Chinese in his place.

Thus the missionary of the future must be willing to *serve under* the nationals to whom he goes. At present it is common practice for nationals to serve under us; we rarely serve under them. In the few cases where a foreign missionary serves under a national, it is usually found that the controlling body is foreign. In the brotherly, democratic, and Christian relationship we wish to establish with our co-workers abroad, reciprocity is essential. When circumstances justify it, we must make it plain that we are ready to serve under them.

I can think now of one who comes definitely to mind. He lives a most self-effacing life. His

Indian associate has the first place and comes first in the public eye. It is quite right that this national should appear as the leader for he is worthy. Yet I am sure that he never could be what he is, were it not for the faithful, laborious backing that he receives from this missionary, who is sinking his life there, unseen and unheralded.

We cannot overestimate the importance of such a spirit in the recruits of the future. It will tremendously help in making the Church indigenous when Chinese or Japanese or Indians are ranking executives over their helpers from the West. No missionary of the future should be sent out who is not willing for his associates to be on a par with him, or, it may easily be, above him. Already at least one mission is putting its young recruits under the direction of a wise national leader from the start. We can see, therefore, that in some ways a distinctive type of missionary is going to be required.

5. The position just taken places tremendous emphasis on the training of leadership. The previous section was equivalent to saying that a missionary's business is to make himself dispensable as soon as possible. When this principle becomes operative in affecting policy, it at once becomes plain that a greater place has to be given to the training of indigenous leadership. If the work is to be done by them, they manifestly should be as well trained as the missionaries have been. This has meant adopting additional methods of developing leadership.

One effective way has been through associating colleagues from the people with missionaries. The direction of the Y. M. C. A. in China, in India, and in Japan, has now passed over to a national of each country, respectively. In more than one instance the transfer was preceded by a stage when foreigners and nationals were co-secretaries. American Y. M. C. A. workers in China are sometimes general secretaries but never in the same sense as they would be in America; they are always associates to the Chinese and, if general secretaries, their position is recognized as temporary. Similarly there are missionaries who definitely associate with themselves those whom they expect eventually to take over the matters concerned, inasmuch as in this way they will be able to transfer responsibilities with more certainty to the churches.

The new policy means, furthermore, giving these men and women, when once trained, opportunities for the genuine expression of their own aspirations and discipleship. A few missions have set aside whole areas where new experiments are being made under the control and with the methods of the people even though subsidized with foreign money.

Heretofore the training of this leadership has been almost wholly within the leader's own country—China, Japan, India. In very few cases have missionary societies, as such, brought workers from abroad to America for graduate work. Three boards, however, have been experi-

menting somewhat extensively in bringing selected nationals to the United States for training. One of these spends from ten to fifteen thousand dollars a year for this purpose. Every alert missionary realizes how much he gains by stopping off to see the best work in other fields when traveling back and forth on furlough. If we come from India, we stop off in Korea and China, or in Japan and the Philippines. Or, when on furlough, our boards send us down to Tuskegee or Hampton, or make provision for our study in various places where study will profit us. Undoubtedly, as we take up more seriously this turning of things over to the people, more help will be given selected leaders, who have had experience, to enable them to get the training and broadening experiences that missionaries receive, and thus qualify them to take over positions missionaries occupy.

The securing of funds for this training will mean in many cases drastic action on the part of societies. Some missions already are withholding sending out their usual quota of recruits, in order to have money for the training of indigenous workers. The official secretary of one of the large missions in China wrote to his Board in 1923:

> What we shall ask of the Board and of Christians in America is to build up strong schools and to enable Christian students to attend them. Chinese workers will take the place of missionaries from America. They will be far more effective missionaries, if they are given a training somewhat comparable to that of a missionary, and put in responsible positions with genuine freedom of action.

If the positions of the last two sections are correct, more and more of the work will be under the management and control of nationals and less and less under that of missionaries. Manifestly this transition to the support of work under indigenous leadership will require a re-adjustment in the minds of the giving constituency, and of the policy of our boards. This is indicated by the statement made by the Educational Commission to China that it is always easier to get a new appointee from the home board, than funds for paying high salaried Chinese.[6] Administrators are asking whether they can maintain the interest of the home Churches on the newer plan. The giving constituency has been used to thinking of missions in terms of the missionary. They have been glad to send forth ambassadors to maintain interest and make the enterprise objective to their minds. At present $2,000,000 out of a total $3,000,000 in one of America's societies goes to the salaries and travel of missionaries. Could they raise their budget, if the amount spent on missionaries was largely devoted to the support of work in the hands of local churches? When one of our great boards was asked by its mission to send more money as well as more missionaries, but if they could not send both, to send the money for work by Chinese, the board sent missionaries without the money, because they feared the effect on the home Church of lessening the number of missionaries. The situation shows that there is need for very definite education of the home constituency on this point if the transition is to be made safely.

[6] "Christian Education in China," p. 113.

CHAPTER X

ADJUSTMENTS IN QUALITY AND TYPE OF WORK

I

THESE considerations inevitably raise the question as to the numbers of missionaries to be sent. Hearing of the progressive devolution of powers and responsibilities to the Churches abroad, many a young and thoughtful student is saying to himself:

I have before me real opportunities for service in America and have no desire to go to the foreign field simply for the sake of "being a missionary." I am interested, however, in meeting a need. Is there an actual need for more missionaries, or would additional men be accepted simply with good-natured tolerance?

On this question the testimony is clear. The following resolution was unanimously adopted by foreign and Chinese members of Commission II on the Future Task of the Church and presented to the National Christian Conference, Shanghai, May, 1922:

That to answer the challenge of the unoccupied areas and to make possible an effectual entry by the church into these open doors, the preparation of Chinese leaders be stressed during the next few years, and the foreign missionary force be maintained at least at its present strength.

At the recent Student Volunteer Convention, Dr. Cheng Ching Yi, who was chairman of the National Christian Conference to which reference has just been made, gave the following as his judgment:

It is true that 74 per cent of the entire Chinese territory has been claimed by one or more foreign missions. It is true that the Chinese Christians are coming forward to shoulder their responsibility and to get themselves under the burden. Yet you will entirely misunderstand the situation if you think that there will be no need any more for missionaries. You will misjudge the situation if you think your missionary effort has almost come to an end. Why, the work is just at its very beginning. We are needing missionaries today perhaps more than ever before.

At this same Convention, speaking for Japan, where more than in any other mission country the Church is at its highest development and efficiency, Rev. H. Hatanka said:

We ask you to come to Japan to help us remove the evils, revealing Christ in their lives. We ask you to come and participate in a task that is larger than strengthening a denomination or building a church or even saving many souls. It is the great task of uniting nations, races, and classes by the common spirit of Christ, upon the principle of the brotherhood of Jesus. We do not ask you to come because our people are born militarists and bad, but we ask you to come because we believe the spirit of Christ lives in our people, although sometimes it is hidden and disguised.

Prof. U. Kawaguchi, Ph.D., in 1923 asked eighty-two of the leading Japanese Christian

workers whether they thought missionaries are still needed by the Japanese Church. His report states that a large majority affirm this need on various grounds such as the vastness of the non-Christian population, the unevangelized condition of the country, the scarcity and the difficulty of securing Japanese workers, and the fact that the missionary is specially qualified to do some kinds of work which the Japanese worker is unable to undertake.[1]

Prof. Yohan Masih, of India, speaking of the work among outcastes, said:

Thousands and thousands had to be refused baptism. Thousands had to be refused to be admitted, because there was no arrangement to be made for their training.

To Bishop Azariah—a recognized leader of the Indian Church—the following question was put: "When the foreign missionary work now under the missionary societies is obviously and permanently related to the Church in India, what will still be required from the Church of the west?"

His answer was:

This does not mean that these fields will not require men and money any longer. The Church will still require all the sympathy and help that the older Churches of the West can give it for a long time to come. Even if the Church in some of the districts should become entirely self-supporting tomorrow, yet, for the training of the workers and of the clergy, for manning the educational institutions for its youth, for conducting its col-

[1] "The Christian Movement in Japan, Korea and Formosa," 1923, pp. 87-93.

leges and hostels for non-Christians, and for developing in its workers a strong spiritual life and a spirit of self-sacrificing service, it will need for some long time to come the best men that the Church and the universities of the West can produce. Financial support, also, will still be required for the training of the clergy and other leaders of the Church, until Indian Christians themselves can equip and endow their own theological colleges.

If such statements can be made by trusted representatives of the three most advanced mission areas, all the more could strong appeals be made in behalf of Africa, Central Asia, large areas in Western Asia, the pure Indians and the tropical portions of South America, and other less vigorous Christian communities. It is estimated that if missionary work throughout the world were not increased the number of new recruits needed each year to replace those who have died, or have had to return to their own countries because of health or other reasons, is approximately 1,200 from the Protestants of the United States and Canada. In some areas a church is practically non-existent.

One minor consideration in determining the proportion of available funds that should be invested in western missionaries is the relative cost of western and eastern workers. It would be foolish to attempt to measure the gift of personality in terms of money cost, but no board can afford to ignore such an argument altogether. The China Christian Educational Commission [2] says that for what

[2] "Christian Education in China," p. 405.

it costs to maintain one high-grade foreign educator, five able Chinese educators could be supported. This at once raises the question whether the average missionary will contribute as much as four or five Christian Chinese. On the other hand the London Missionary Society's Deputation to India in 1922 reported: [3]

> . . . that in point of salary the Indian man of any qualifications is every year more nearly approximating to the European, while the educated Indian Christian woman can actually command a higher rate of pay, whether in education or medicine, than we give to the woman missionary of equal qualifications. There are so many opportunities for Indian women of education that their salaries run very high. . . . If it be economy of which we are thinking, the grounds for replacement are not very convincing.

There is no unanimity of judgment as to the relative cost of equally qualified workers—national and missionary.

We must guard against the inference that any immediate reduction in the missionary force is contemplated. It would be a serious mistake to infer that the meager membership of the young Churches abroad can shoulder without help the responsibility of carrying the Gospel to the unevangelized of their people. The magnitude of the task involved in enabling the peoples of the earth to know and have fellowship with Jesus Christ will demand a large number of missionaries for an indefinite time to come. Furthermore, these young

[3] P. 165.

Churches still need the touch with older and larger Christian experience that is secured through missionaries.

II

While culture groups in other lands will unquestionably call during a generation or more for a transfer of personnel from older Christian lands, yet there is an unmistakable feeling on the part of Christian nationals that there should be an adjustment, if not in numbers, at least in quality and type of work. The time has passed for thinking of recruiting in terms merely of quantity—more missionaries. Conditions may only be aggravated by advocating missions in mathematical terms—so many missionaries for every million of inhabitants of mission lands. Such a procedure would run athwart the best in the national consciousness of several peoples. Various additional present-day factors have to be taken into consideration in considering the question of number. The desire on the part of nationals for more western Christians in their midst is conditional. For one thing, the probable effect on the Churches to which they go is becoming a consideration in determining the ideal number and type of missionaries. Some hold that when a Church becomes self-conscious, when the national spirit gets to a certain point, too many missionaries may retard the work. From this standpoint some would say that the number of missionaries has reached the saturation point in China. A bishop in Japan definitely proposes that the ratio of foreign mis-

sionaries to Japanese Church workers should not exceed a certain figure. In other places only a portion of the missionary staff is associated with the indigenous Church lest the young shoot be smothered; the rest work independently of it.

It is a significant fact that at the Christian Conference in Shanghai in May, 1922, very little emphasis was placed during the sessions on the need of more recruits from outside China. Very great emphasis, however, was placed on securing the right kind of Christian leaders. When some of the younger Chinese Christians at the Conference were asked whether this meant that no missionaries would be needed in China in the future, they replied: "No, but hereafter only those will be wanted who can coöperate to the fullest extent with the Chinese, keeping themselves, meanwhile, in the background, and putting the Chinese forward into positions of leadership." As soon as the Chinese and Japanese and Indian Christians believe that we really acknowledge that they are masters in their own house, as soon as entire or almost entire administrative responsibility is placed on the more developed churches, when missionaries frankly accept the position of advisors, help is eagerly desired and numbers welcomed.

It has to be acknowledged that the conditions of an ideal spiritual partnership are still being worked out. In addition to qualifications demanded of earlier missionaries such as physical health, adequate intellectual training and sterling Christian characters, modern missionaries

to established Churches are called to lose themselves with men and women of other races in a common service to the Kingdom of Christ; they will be those whose ambition is not to become directors and superintendents, but friends and fellow workers; they will expect to work with or under leaders of the land as loyalty to the greatest good may require; they will have the insight to see that the most lasting and fruitful service may be the most hidden and unannounced.

Commission IV of the National Christian Conference in Shanghai, 1922, has the following to say to home societies with regard to missionary workers:

> Only those with large vision and trained in the best that the West can give, can hope to meet successfuly the multitude of problems that press upon the Chinese Church in these days of change. Hence, we record here our appeal to the various Boards of Missions, that they will hereafter send to China men and women of the best quality, and with large vision, of broad mind, large heart, and, if possible, of large experience and high attainments. The mission work has grown larger and needs larger men. With the rapidly growing number of native leaders who have received the best training that the universities of the East and the West have to offer, one may well inquire whether anything less than the best the West has can long be wisely offered for this important work.

Recruiting agencies have been emphasizing "quality" through the years. Traveling secretaries, missionaries on furlough, board officials—all who

have really caught the vision of the Christ and the world in need—have stressed the need for quality in workers. We admit that to define just what one means by quality is exceedingly difficult for it does not always go with a Phi Beta Kappa key or a Ph.D. degree. Every recruit of the present day would shrink from any suggestion that he or she is expected to tower in quality above the giants of earlier days. Nevertheless there is something behind this very common emphasis on the need for quality rather than quantity.

Sometimes people who urge this emphasis want men and women who can give to the Christian movement abroad in our day and with its problems the same gifts of personality, organization, and leadership that the men of old gave in their day. Sometimes they mean that now there are nationals in China and India, in Japan and in South America who are good, who are able, and through whom the Spirit of God is working, and hence, in their opinion, missionaries must be all these things and more. They must be so equipped and so trained that in some one line at least they may be able to make a distinct contribution to the group. Still others point out with reference to work—especially educational work—the conflict between a possible policy that will make for quality even at the cost of larger appropriations or a drastic reduction in the number of schools, and the all too prevalent policy of expansion, of penetration, of evangelization, where value is placed on quantity of contacts. By quality some mean a man—a gentleman—with powers of growth

and with a grasp of Christianity. Some undoubtedly would like to see sent to India or China, a small group of specially picked men, men big enough in personality to merit the friendship of the leaders of these nations, possessed of unquestioned professional experience so that their judgment would be sought, men who could help to analyze a people's problems, who could command through travel and correspondence the advice of the best minds of the West, so that through a new and larger way they could befriend a people. Hard as it is to define, back of this almost universal emphasis on quality, is the truth that mere numbers are not enough.

III

Apart from the question of numbers we must more and more recognize that missionaries will be asked for, located, and retained at the call of the Church on the mission field. Already in several missions joint committees of missionaries and nationals are determining the number of new missionaries for which their area should ask, and are settling their disposition after arrival. Already in several advanced missions in several countries, the number of new missionaries called for must receive the approval of the Church to which they go, the location of those who do come is left to the Church, and the Church decides whether a given missionary shall be asked to return after furlough or not. The suggestion has been seriously made on the floor of the Foreign Missions Conference of North America that suitable nationals sit on the

candidate committees of our missionary societies in this country in order to secure missionaries who will suit the national temperament.

In other words, the initiative in determining the number and type of missionary recruits is passing from the mission boards to the indigenous Christian Churches. Several missionaries are now back permanently because of decisions made by native vote. At least one board has sent to experienced Indian Christians for their judgment as to the wisdom of the permanent appointment of a young man who had been out on short term. These leaders were surprised, and thought there must be some mistake, for never before had they or their friends been asked to give letters of reference for a missionary.

In other words, the first term of missionaries is becoming somewhat probational from the standpoint of their acceptability, not simply to the boards, but to the people of the land to which they go.[4] The nineteenth century brought missionaries to the test as to whether they could use nationals. The twentieth will test the nationals as to whether they can use missionaries. Of course, this will make mission service less inviting to certain types of people. A recent conference which had met to consider a nation-wide missionary program felt it worth while to discuss the question: "Will students respond to the missionary appeal today more because they believe that Churches at home

[4] There are signs that the counterpart of this will also be recognized—that a junior missionary may honorably resign, if he feels it wise to do so, without any reflection on his loyalty to the cause.

want men and women to go, or because they are convinced that the best student minds in non-Christian lands want them to come?" Some may hesitate to go abroad, if they feel that their continuance in the land and even their location while there will be determined by the people among whom they go.

Hence candidates for work abroad are facing three significant words in thinking about the position of the missionary of the future. The missionary enterprise is *temporary*—the Church and not the mission is the more permanent organization. The missionary is *secondary*. He has come to assist and not to boss. It is the missionary, not the national, who is the proverbial "helper." And in the third place the missionary's function is *advisory*. It is acknowledged by the best opinion of Christians abroad that the missionary's presence is still needed and his advice necessary. But it is as clear as day in the more advanced mission fields that it is only in such advisory capacity that he can render to the Church his greatest, most lasting, and most appreciated service. Temporary, secondary, advisory—these are adjectives which are not supposed to appeal to the ambitions of strong men.

Fortunately we can expect that special conditions will find their special ministers. This generation also has those who acknowledge the lordship of One who said: "He that would be greatest among you, shall be the servant of all." Opportunities for maximum service, for largest unselfishness, and for unwearying, unceasing absorption in

the greatest work of the world—the building up of God's Kingdom—will draw men today as of old. I firmly believe that among the students of the oncoming generation will be those who will not be one whit less well prepared, not one whit less committed to the Gospel, and not one whit less outstanding in other ways, in comparison with those who have gone before, who will gladly take the second place, who will go out understanding that they are to decrease, and recognizing that they have the mind of Christ only when they are willing to be servants and helpers, not rulers.

To the present-day student volunteer the missionary task presents itself as a sharing of the work of world evangelization with such young Christians from other lands as he meets at conferences of the World, Student Federation or in his local University. At such recent conventions as the World's Student Christian Conference at Peking (1922) and the Quadrennial Student Volunteer Conference at Indianapolis (1924) emphasis was put on getting the point of view of the people of Asia and Africa. At the former conference the resolutions on the qualifications necessary in candidates for foreign service were drawn up by a committee consisting of an American Negro Professor, a Red Indian student, a Syrian Christian from South India, national student leaders from Japan and China, an American, a South African and an Englishman. It is difficult to exaggerate the importance of this procedure. It instils a new confidence in many Orientals, and starts a new strain of thought in the minds of all concerning

the place and function of missionary work. At the Indianapolis Convention students realized that the exhibit emphasized coöperation with the indigenous agencies rather than dictating and forcing western standards and ideas. Some frankly said that they were glad to see Japanese and African leaders pictured side by side with the missionaries. Missionary recruiting is coming to be regarded not as the securing of superior leaders but of fellow-workers, colleagues and friends of the Church leaders abroad. Candidates are going out ready from the very beginning to conform their standards of efficiency and methods of work to the best expression of the genius of their adopted land.

IV

There must be further practical adjustments. It is of the greatest importance that the Church in each land should develop with increasing strength and rapidity as an indigenous organization. But it is not always easy to see how it can be free to determine its own plans and to build in such a way as to express its own life and yet at the same time to receive that aid which the older, stronger western Churches are ready to give. Moreover, nationals are beginning to realize that the new rights of control carry with them burdens heavy to bear. Seeing how great are the responsibilities which missionaries have been carrying, and with what meager resources they have worked, some draw back from accepting offered control. Not infrequently where missionaries are most ready to turn things over, they find nationals un-

ready to receive. In fact, this is because they have not been educated for independence. As self-consciousness on a nation-wide scale increases along with a corresponding assumption of responsibility, fresh realignments of work and the establishment of new relationships are inevitable. Hence, adjustments in the organization of committees, joint sessions, and church councils will continue to occupy some of the best minds of the ablest workers, both foreign and national.

Increasingly foreign boards are recognizing that their policies abroad will be determined by the Christian people living in these countries. Not only on the field, but here in America also the leadership and contribution of the various nationals are being sought. For several years distinguished nationals have been asked to address the Foreign Missions Conference of North America. A secretary of one of our larger boards recently expressed his strong desire to have a distinguished Chinese who has acted as their assistant secretary in China invited to sit during his visit to America in the formal meeting of his board. That the secretary should have to manifest much hesitation as to whether he could bring this about, shows how far behind the trend of the times he judges that even board members are. Very likely the time will come when boards and candidate committees will seek to enlist the active, constructive judgment of qualified nationals from other lands in their sessions. There may not be many here at any one time, but when trusted leaders are here we shall surely want them in councils at this end.

In particular we are more and more recognizing that we do not need to look to missionaries alone as the agents through whom our money may be spent abroad. One great board is turning over its budget for Japan to a committee predominantly Japanese. Certainly there is no reason for continuing to consider as axiomatic the proposition that foreign support means foreign control. We see that there is no difficulty in principle, at least, in having the people of the land advising on a financial committee or in having them in a majority on such a committee; or, in fact, in turning over our money to a committee made up wholly of the people of a given land, if that seems best. Many western givers have accepted the principle that their money need not be controlled by those personally known to or racially kin with themselves, but is given to be most fruitfully used for the Kingdom of God.

Making the growth of a virile independent church central is necessitating a scrutiny of the aims, methods, and outcomes of the elementary education carried on by missions. The mistakes made by our schools abroad as pointed out by the three educational commissions sent out by the missionary societies of Great Britain and America are for the most part the mistakes of current western education. As a matter of fact, however, we now see that these schools simply have not sufficiently developed such attitudes as independence, self-reliance, ability to make choices and such skills as those needed in self-government and cooperation. Too often pupils have been trained in docil-

ity, rather than in self-reliance. Uniformity and autocratic control have tended to the repression of personality. Teaching has been conceived as indoctrination. The development of thinking power in pupils has not been made a major objective. Curricula have ignored the native heritage. The segregation of Christian children in residential schools has resulted in their alienation from other groups of the nation. Religious education has often placed more emphasis on the transfer of ready-made religious ideas and beliefs than on growth. Western forms of worship have been encouraged. Insufficient foundation has been laid in religious matters for habits of thought which tend toward independent interpretation and application of religious truth. In other words, we now realize that we must begin far down the educational ladder if we want to get self-reliance, initiative, and independence in the Church. These qualities can not be put on as capstones if no foundations for them have been laid. The next decade will see much conscious planning for continuous reconstruction of curricula and methods from this standpoint.

V

All this indicates that in certain advanced areas we have entered on what may be called a fourth stage in mission work. The *pioneer stage* comes first when Christians are few or none at all. Next as a matter of history came the *paternal stage* when the churches were weak and their leadership dependent largely on the mission or the in-

dividual missionary for help in various ways. The dangers are those inherent in benevolent patronage.

The third stage may be styled that of the *elder brother,* where the Church still needs in marked degree the experience, background and financial assistance of the older Christian Churches of the West. In practically two thirds of China the leadership of the Church is still largely in the hands of the foreign missionary who alone receives converts into Church membership and administers the sacraments.[5] In the elder-brother stage it is generally true that missionaries come from communities of decided economic surplus to communities of decided economic deficit. Manifestly this is a stage that will continue at least for a half century in many areas.

The *fraternal stage* comes fourth. Here the church is able to stand on its own feet. The difference between it and a Church in the West is that there is a greater disproportion between its strength and its task of evangelizing the nation than is the case with the western Church. For this reason help is continued. But the old relations of child to parent are no longer possible. The term "mother Church" must give way to sister Church or brother Church. Mission funds spent in evangelistic work are no longer administered by the mission alone, but by a joint committee composed of missionaries and representatives of the indigenous Church.

There seems to be no doubt that we must con-

[5] "The Christian Occupation of China," p. 296.

sider *an oncoming stage of missions*—not here yet, but certain in the future—when each country will be sending, each receiving, and each calling in a spirit of mutuality.[6] The fact of international exchange will continue, but on a different basis from the present. Foreign missionaries in great numbers will not be effective nor desired. Though relatively few in number, they will be highly gifted people, preëminently qualified to share one or more specific things. The anticipation of this fifth stage of missions should summon us to our most earnest, prayerful effort in these days when the opportunity is widespread. For leaders, returning from the most advanced Christian work abroad, urge us to take stock of our capacities and our objectives, lest our distinctive task abroad remain undone when the accepted time of the present type of opportunity has passed away. If we seriously face this truth, that our time in China and Japan and India on the present scale and basis is limited, that the years of control, leadership or even large coöperation are numbered, and that this end is being talked of even now, we cannot but pause to inquire whether we are actually making in the various earlier stages the contributions God intended us to make.

In considering this last paragraph it should be carefully noted that in most areas this stage is not even in sight. Not only are different countries on the average at different stages, but different areas in the same country are at different periods of chronological development. It would be fatal

[6] See page 31 ff.

to forget that there are great sections of non-Christian lands where most of the characteristics of pioneer work still prevail. We shall never rightfully understand the task abroad, much less interpret missions as we ought, if we lose sight of this fact that all areas are not at the same stage. Emphasis has been placed upon the more advanced areas and stages since we are endeavoring to see where missions are tending.

CHAPTER XI

DEVELOPING CHRISTIAN WORLD-MINDEDNESS

RECONSTRUCTION in missionary education involves broadening and deepening the content of the term as popularly conceived. This may well take place in at least four ways.

I

The universal brotherhood of children of God is one of the great Christian convictions—so common as to seem trite, and yet so rich in implication that if it were once taken seriously by professing Christians on this planet it would transform their world. Entrance upon this larger fellowship of the family of God makes bigger, broader, nobler men and women. To see with clearness the preciousness of our national heritage, and yet to realize one's membership in something indescribably higher and greater and nobler; to be lifted up in Spirit and made part of the great world company, is an experience that thrills one through and through and that ushers in life on a new plane.

On its international and interracial side this great formula means that all men are children of God, and hence have a common divine heritage.

It means that others presumably have the same right to their opinion as we have to ours, and that one must not forcibly overrule another's habit of thought, principle of living, or ways of doing things. The larger view will make it impossible to judge every question from the view of the smaller group alone as when some lamely say that they must run their business in an un-Christian way because of their families; their nation in an un-Christian way because of their business; and in like manner the world in an un-Christian way because of the interests of their nations.

As brothers in the family of God we are to accept individuality, and not to suppress it. We are to rejoice in variety of personality rather than to limit and destroy it. Universal brotherhood assumes universal and mutual goodwill prompting men anywhere to help others everywhere where there is need, just as Americans gave to the Japanese earthquake sufferers, and Japanese gave to the Near East Relief. Brotherhood is the antithesis of international and interracial jealousy, hostility, and distrust. Helping people to accept and to act upon this Christian conviction of divine sonship is a part of missionary education.

A second cardinal Christian belief is the primal importance of world-wide coöperation in common constructive tasks. We believe that God intends us to share in His great purpose of developing a world-wide society of Christ-like personalities, set in an environment such as beings with unlimited possibilities should have. Sometimes it seems we are just at one of the great points in history,

when we are beginning to glimpse what the great Painter means to portray. We do not always see it clearly. It comes and then fades. Even our leaders cannot always hold it. But we are sure that He wants us to see and share in the making. Helping people to grasp this interpretation of life and assisting them to develop capacity for taking an intelligent and effective part in the task is a part of missionary education.

Some favored few gain through travel and intimate personal contact a feeling of respect, sympathy, and appreciation for other peoples. But for the vast majority of human beings the experience of world fellowship can come only through increasing participation in the pursuit of world objectives. As such ends are grasped and made our own, world-wide fellowship deepens even with peoples we do not see. We grow to spiritual maturity as we participate in this process with other humans and with God. Generation by generation, as we grow in the capacity to vision and to adopt cooperative ends, our capacity for fellowship with God and man will deepen. Such suggestions as the League of Nations and the World Court are not merely possible ways of escape from war; they may be thought of, also, as providing contacts in the pursuit of common ends that will mean greater richness of life. The discovery of world-purposes such as those embodied in the twenty-third article of the League of Nations, and the encouragement of people everywhere to put first cooperative constructive effort for a new and better world is missionary education.

It is also, in part at least, what Jesus meant by telling us to seek first the Kingdom of God.

With the supreme and inestimable significance of the fact of Christ and these two principles which He did so much to establish, humanity possesses what will make possible the achievement of a world-wide society of suitably environed Christ-like personalities. The times require that such principles should be put in the very forefront of Christian teaching, and that Christians honestly and fearlessly face their practical corollaries and consequences.

The Church has seen to it that Christianity stands for personal purity, for honesty, and for love of strangers, the uncongenial, and those in need. With a persistence and an emphasis never used before, Christians in these days should make men see that Christianity involves the universal brotherhood of children of God and purposeful, constructive endeavor for world ends. The organization of humanity for coöperative association with mutual respect and service necessitates a persistent and world-wide educational preparation of mind and spirit. The world's public opinion must be so penetrated and saturated with facts and convictions as to make possible an intelligent commitment to a harmonious, a progressive, a Christian world order. The next quarter of a century presents no more claimant duty to the Church than the proper selection of and emphasis on those Christian fundamentals which constitute the priorities of our day.[1]

[1] *Cf.* article on "The Church and World Fellowship," by A. C. McGiffert, *Religious Education*, vol. 16, pp. 131-136.

II

Implied in what has gone before, and yet sufficiently urgent to be worthy of separate mention, is the common acquirement of an international mind. An immediately pressing task for this generation is the development in all lands of Christian personalities who have wide thoughts, a genuine feeling with the rest of the world and outlooks which include other races. Prominent in the thought both of leaders and of followers in all nations should be world consciousness, world outlook, world background, world fellowship, and world objective. This means a persistent struggle against the great age-long barriers raised by oceans and continents, language and race, tradition and custom, provincialism and inertia, and by man's meagerness of imagination and vision. Developing and maintaining this world consciousness has not usually been a definite factor in what has been understood as missionary education.

The international mind has been defined as "that fixed habit of thought and action which looks upon the several nations of the civilized world as cooperating equals in promoting the progress of civilization, in developing commerce and industry, and in diffusing science and education throughout the world." This aspect of missionary education definitely contemplates the development of a world consciousness and an interest in international and interracial problems expressing itself in a spirit of Christmindedness and with His dynamic of love. Whatever enables

a person or a group to push back their individual horizons; to get an intelligent and sympathetic insight into other cultures; to be aware of the many interlinkings of people with people; to think about impending international and interracial problems; to see what solutions are offered by organized religion and especially by the Christian way of life—whatever does these things ministers to this aspect of missionary education.

The inclusion of these wider objectives in the term should not disturb any one, for the perusal of almost any one of the modern texts officially issued by missionary societies for study shows that an immense amount of space is given to instructing a provincial public in matters of geography, customs, economics, and politics. To such an extent do mission texts and school books in Britain approximate each other that half the books issued by the United Council for Missionary Education are officially listed by the educational authorities as authorized supplementary reading in geography and general knowledge. Sweden, with a State Church, has missionary education as a compulsory subject in schools. Now when information such as is given in these missionary texts is given in school geography, secular magazine, and public lecture, why not think of this also as missionary education? We must enlarge our conception of this term to include the dissemination of world knowledge through every agency.

We cannot begin this broadening process too soon, for American college students have shown a distinct resentment at "missionary education"

being interpreted as the presentation of a restricted range of interest connected with the particular enterprise known as "missions." With them, especially, mission study has shown a marked tendency to broaden and to include the consideration of international affairs of all kinds. Any question of international or interracial bearing which becomes a big issue is seized by the alert as an opportunity for education. Fortunately, also, the whole horizon of the man in the street has been indefinitely expanded as a result of the war. The geographical horizon of interest for many has at last become—to use President Wilson's word—"ultimate."

This means that we will recognize the part that can be played in missionary education by the common, general agencies of information. Among those the press stands out preëminent. The brotherhood of man is in no small way dependent on reliable and impartial information with regard to the farthest corners of the earth. There is a terrible drag on growth in international and interracial comity as long as opinions are formed concerning sister nations from papers that inculcate racial and national animosities, and as long as the dailies of a great city can disseminate a vicious propaganda of misrepresentation against those who strive to teach and forward Christian principles of national coöperation. Newspapers all too often carry from country to country the story of the crime and the disorder of the nations. Few are the writers who have learned the art of making the goodness of the world interesting to newspaper

readers. Hence the spiritual development of the great news agencies is a matter of prime importance. The Church may not be able to develop great right-spirited dailies of its own, but it can raise up men of character and of knowledge who will be able to create an atmosphere in our nations which will encourage a news service more helpful internationally.

In the future we will pay more attention to the foreign news columns of our daily papers, or insist that there be such columns if there be none. Just as now one of our outstanding Christian weeklies [2] has regularly a page from a British correspondent, so our weeklies of the future will doubtless have regular Indian, Japanese, and Chinese surveys of the affairs, the needs, and the accomplishments of their respective areas.

More use, also, undoubtedly will be made of papers originating in other lands. Already the New York Public Library receives eighty-nine current periodicals from India, fifty-nine from Japan, and forty from China. As the demand for international knowledge becomes greater, smaller libraries throughout the land will undoubtedly supply something of this kind of service.

We should expect the cinema, also, to render its service to the international mind. Even the most ignorant can catch through this agency of wide popular appeal an idea of the humaneness of life in other countries than his own. But if the Mexican always has a sinister, side-wise slant of the eye, and if the Chinese is always used to

[2] *The Christian Century.*

commit some sly crime, if the Hindu is always sensual, or if films of American family life as shown abroad represent it as characteristically immoral, seeds of international distrust are implanted in impressionable people. It would help to create goodwill if we did more to represent the people of another country or race as likable.

Some readjustment in the choice of books, also, is necessary. The Christian internationalist will not confine himself merely to what has been known as "missionary publications." Samples, at least, of the best general literature on other lands will be read in order further to develop a genuine and intelligent conception of other countries and peoples. That noble Rumanian statesman, M. Take Jonescu, one of the finest international leaders in Europe, once told a friend that he considered it a piece of absolutely necessary intellectual hygiene to leave his country once or twice a year and see something of other nations. Not all of us can do this in fact. But under the guidance of expert authors we can be swiftly taken to the very heart of another nation's life so that we may feel its problems and possibilities and intense aspirations.

Similarly we will expect our colleges to develop more than they do now the international mind. Both institutions and students will be tested by the extent to which curriculum courses are provided which overcome provincialism and contribute to a Christian world outlook. A few colleges already give courses on contemporary civilization, but these generally confine themselves to Europe, ignoring the whole world of the Orient. But the

desired end will not be accomplished merely by adding courses, nor by putting the burden upon the specialized Biblical subjects or missions. The old standard courses in sociology, economics, politics, literature, history, and philosophy must do their part by showing what they have contributed and can contribute to the true progress of the whole world.

Dean Woodbridge, of Columbia University, strongly believes that language chairs in our schools and colleges should be the means not merely of teaching language and literature but of gaining an insight into other civilizations. Too often the study of foreign languages has been mainly a linguistic and literary accomplishment rather than a study of man and his ideas. The result has been that in spite of the funds spent upon departments of language study, they have produced almost exclusively merely teachers of language and literature. They have rarely promoted real knowledge of the world of foreigners. They have still more rarely produced men of affairs capable of dealing with foreign relations. Dean Woodbridge urges that this divorce of language and literature from the land and affairs of a people cease, so that the study of foreign languages may involve real knowledge of what the foreign world is like.

Columbia University's Department of Chinese has been reëstablished with this new conception. This Department is asked not only to teach the Chinese language and literature but to consider such a question as what we need to know about

China in order to make our future dealings with the Chinese intelligent. The interests and opinions of the Federal Government, the Chinese legation, the Chinese students among us, returned missionaries and travelers, and the great corporations which do business in China are taken into consideration in planning the work.

Similarly, other university chairs should be expected to make very real contributions to the study of the world of human affairs. Already they contribute to the world of philosophy, or of politics, or of economics. But their contribution should also be to the world of different peoples, who, on account of their differing philosophical, political and economical interests, create the problem of world coöperation.[3]

It is humiliating to have a Hindu, three years resident in America, speak of the "astounding ignorance of the people regarding foreign countries and peoples in whom they are not interested." It is also humiliating to have the head of one of the two large missionary language schools in China publicly testify that practically all the students he gets are provincial in their outlook.[4] The same judgment is voiced by Fletcher Brockman—that veteran servant of the educated classes of both East and West—when he assures us that at present Chinese students ask questions concerning a far wider range of interest in industry, social conditions, education, government, and

[3] *Cf. Annual Report of the Dean of the Graduate Faculties,* Columbia University, 1918.

[4] *Report of the Foreign Missions Conference of North America,* 1922, p. 126.

religion than he had heard in America. Nor do they limit themselves to Chinese and far-Eastern questions, but are interested in modern questions everywhere.

An appreciation of the international aspect of missionary education will cause us to value our opportunities for contact with ten thousand potential leaders of eighty nations resident in our colleges. We should seek much more touch with these young men and women, not simply in order to please them, but because they can change us and can help us to a more sympathetic and tolerant outlook upon the world. Some of these students are making invaluable contributions as members of study groups and forums. Many more of us should be entering into the thought life of other peoples; and in many of our communities it is the foreign students who afford the best opportunity for acquiring skill in an understanding touch with those of a different temperament, upbringing, race, and religion on a basis of mutual respect and reciprocal sharing. Our children get some of their most effective lessons in internationalism when friends from across the seas join in the wholesome fellowship of the family circle. For our ideal for a world society is meaningless unless we can demonstrate its essential character through friendly intercourse where this is possible.

"International Evenings" enable members of a particular country to interpret to others what they feel to be the truest and the best side of their national life. Actual face-to-face contact with

these representatives does not permit us to think of their lands as primarily "poor and benighted" but as countries full of great brother peoples, ready to contribute their rich variety of gifts and temperaments to the common store, and to work out with us the divine purpose.

International conferences are another means of bridging the gulf between nation and nation. No one can estimate the value of a convention where delegates from small towns and rural districts come into actual contact with choice men and women of other peoples.

Another bridge builder is international visitation. Many hundreds of really poor students in the high exchange countries have in the years since the war had the chance of making pilgrimages of friendship throughout Central Europe. Two hundred out of the two thousand students in one of our colleges were abroad last summer.

A few students have gotten as far as India and the Far East in their visitations. One college has started the plan of sending junior students to a college in the Orient that they may come back, still as undergraduates, to help broaden the rest of the student body. A pilgrimage group of fifteen students from the Pacific Coast States visited Japan in the summer of 1924. The fact that the six weeks of their stay were during the most uncomfortable time of the year, a time of heat, humidity and mosquitoes, convinced the Japanese that these young men were out for more than a lark. In a score of meetings and conferences

Japanese students, teachers, and professional men talked with these American students over the vexed problems of international and interracial relationships. Another student pilgrimage of friendship to Japan is being planned, and it is hoped that Japan will send her pilgrims to this country.

There has already begun an exchange of professors between the Orient and the West. One frequently hears of a professor of chemistry, or English, or Bible, or household arts spending a year or two years in some Christian college abroad. When this practice of the interchange of teachers between the nations is increased, students will naturally absorb much of the information and many of the points of view which must form the basis of all intelligent missionary education.

The Student Friendship Fund, the Women's Union Colleges of the Orient, and the sister and brother college movement under which a score of American colleges have established definite links with some Near East or Oriental college, the interchange of some six hundred drawings by the public school children of Japan and Iowa, are other ways by which young people are being led on to a larger inclusiveness in their thought life. We need not here give further illustrations of the manifold ways in which the international mind is being acquired. The immediate point is that the term "missionary education" must be enlarged to include all these processes, since international mindedness is one of the factors of the missionary mind.

III

Acquainting people with what is commonly understood as the missionary enterprise is to many people the most obvious factor in missionary education. In fact, this has all too often been taken as its sole meaning. Even in this more restricted aspect of missionary education various kinds of reconstruction are needed.

Various urgent reasons summon us to revise much of the terminology which we use. One demand comes from the desirability of interesting the man in the street who does not understand nor respond to our highly specialized vocabulary. We sometimes forget that it has been a relatively small, though intense group within evangelical Christianity, who have been interested in making Jesus Christ known to every human being. Within this circle a vernacular has grown up which is barely understood outside.

For example, at a recent conference intended mainly for student volunteers and returned missionaries, a stalwart man was asked, "And what field do you come from?" He hesitated as though he did not understand. "What *field* do you come from?" The meaning finally dawned upon the man, an intelligent army officer who has seen service in India and who had come with a friend. He simply was not used to the missionary vernacular. Such words as "adherents," "home base," "colporteur," and the like are all good words and we need them. But they form a specialized vocabulary of the small circle and are

uncongenial to the university student and business man.

What is encouraging, however, is that the man of the street is becoming increasingly interested in the facts and the principles which that small circle has most at heart. Stated as "gleanings from the harvest field," accounts of the results of missions will be rejected by most of the modern press. Stated, however, in terms of our own day and stripped of unnecessary professional terminology, news about the making of a better world is being gladly accepted by many an alert editor, club, or board of trade. The inner missionary group knows that momentous changes in life and environment are being caused by influences coming directly from Jesus Christ and that still greater ones are possible. But if the wider circle is to be interested, the smaller circle must learn to talk in the language of our day.

The British societies have for several years past appointed a man to specialize in cultivating the editorial and writing personnel of journalism, leaving them to a noticeable extent with a kindlier feeling, and introducing paragraphs and long articles in the daily press in a style congenial to the constituency. Both in Britain and America missionary agencies have broadcasted missionary addresses stripped of professionalism. As already noted, missionary societies in Sweden have succeeded in preparing text books that have been used in the compulsory missionary education of the State schools.

Again, the increasing deference being given to

the opinion and point of view of nationals will cause home agencies to select as authors for their missionary study books Christians from the country dealt with. One such study text has been issued by the Student Christian Movement of Britain—"The Desire of India," by S. K. Datta. For fourteen years it stood practically alone as a prophecy of this new use of authorship by nationals. The same, forward-looking movement has recently published "China Today—Through Chinese Eyes," a series of essays by Chinese. The Missionary Education Movement in America, in 1923, limited its new dramatic sketches on Japan to those written by a Japanese, and brought out a play written by a Chinese in 1924 after it had been carefully reviewed by a group of Chinese students. The ideal mission study book for home churches may in the near future have to be the result of the collaboration of a home committee, an experienced missionary, and a Chinese, or Japanese, or Indian author. Each of these three would have a valuable point of view. But our interest here is to notice that we will soon be seeking on a larger scale to enlist the authorship of nationals for study texts in order to embody from the first and to recognize throughout their point of view.

Similarly home churches will increasingly wish to hear nationals as well missionaries tell about the progress of Christianity in their lands. To the Wesleyan Centenary in England, in 1913, twenty nationals were brought, and they remained for six months visiting the churches. One of the most experienced workers among British students

predicts that in ten years all speakers on missions in their colleges will be nationals. Some such have been extraordinarily successful in awakening interest. Students after hearing K. T. Paul, of India, speak, said "If that is the kind of leader India produces, I would like to go out and work with him."

As we saw in the previous chapter, missionaries in numbers greater than or equal to the present staff are still needed in every land. No one can say just how long this condition will last. Undoubtedly changes in their type and relationships are right upon us now, but very likely for a generation the number will not be markedly decreased. Yet missionary education should begin now to prepare our minds for the fifth stage which will come at different times in different lands. This raises a serious problem in education, for missions in America have been inextricably associated with the sending of men and women. Popular thought centers about their departures, letters, and return. But undoubtedly money will be needed for these lands of lower economic level long after it has ceased to be wise to transfer personnel from this to other lands in the present quantity. We send money to aid many a home mission community without necessarily sending with it our own personal representatives. Can we educate ourselves to do this same thing for equally deserving Christian communities abroad?

Fifteen million dollars are spent annually by the various Boards in China. Far-seeing leaders are already asking whether that large sum of money is

being spent in the best way for China; in particular, whether so large a per cent should go to the support of foreign missionaries. One sometimes hears those at home responsible for raising the budgets answer, "We must send out new missionaries, for new missionaries open new channels of support. How can we give largely even to the cause of Christian literature in China when this does not awaken interest among our givers?"

The same home-centric point of view lay back of a remark by a secretary of one of our large societies, "If I should send to China the kind of missionaries asked for by the national leadership of China, I would have to part company with my constituency." There is no doubt that home churches must be educated to give, not for what will show the greatest immediate tabulatable results in mission statistics, not for what will lure more money from the giving constituency, but for intangible results which cannot readily be labeled and yet which may, in the long run, most build up a Christian constituency. This will require a definite and persistent program of education.

IV

Fortunately, a certain limited type of missionary address is becoming almost extinct. We can all remember talks where the main emphasis was placed on the strange and grotesque in other lands, or where the backward and ugly aspects of a given people were overstressed. One young British leader believes that missionary exhibits, on the

whole, are a bad thing, because they are so apt to emphasize the things which are odd, curious, different. Such addresses and exhibits are not untrue in actual detail, but in the proportion of portrayal. Their tendency is to instil an uncharitable and distorted view of countries known as mission lands. It is as the result of such early education that a graduate student in one of our seminaries was able to write:

I wonder if all children in the United States grew up with the perverted view of other peoples and their faiths which formed my own early conceptions. Thus, I was taught that the people in India and China and Japan and all non-Christian countries are "heathen." I hardly supposed that they had real cities. It was a great surprise to me when I learned that the Indians could produce a poet like Rabindranath Tagore or the Chinese a patriot like Confucius. I had been taught that all of those heathen people would acknowledge all of us Christian Americans as unquestionably superior to them; and that they would, of course, seize every opportunity to make themselves like unto us. And to admit that any of those heathen religions might contain an atom of truth or any admirable feature—that would be utterly un-Christian and sacrilegious![5]

It is among little children and "teen-age" boys and girls that misconceptions are being formed. We need more teachers who will give these questions of international mindedness and world friendship their rightful place in religious education. In some schools instead of a mechanical

[5] Quoted by Hume, R. E., *Christian Education*, vol. VI, p. 363.

handling of missions as a side issue, boys and girls are brought into some kind of friendly and normal touch with the children of other lands. This can be done through the worldwide Church as through no other agency of education.

The tendency to give a distorted view of another land is one which is quickly detected and resented by many of the ten thousand foreign students in America. Discount them as you may, their statements on this question should stimulate us to scrutinize our missionary propaganda in order to see wherein we err. Of eighteen Indian students consulted by the recent Commission on Foreign Students in America, all but four found misrepresentations of their country in the American press and by missionaries. One who is a professed Christian, and who is eager for the spread of Christianity, says:

Time and again have I had the painful experience of hearing India-returned missionaries not only distort and conceal the facts, but deliberately slander the fair name of Mother India, and this from the pulpit! If as a Christian I bow my head in shame at the conduct of these so-called ministers of Christ, as a true and loyal son of India I feel within me surge a wave of indignation, gradually crystallizing into a resolution to avenge the slur. I know that this is an unchristian frame of mind, but at whose door does the blame lie? Deliberate misrepresentation and unscrupulous perversion of facts have underlain the report of almost every missionary that it has been my privilege to hear in this country during the last four years.

Another whose family was converted to Christianity generations ago, says that:

> India welcomes missionaries from all over the world, but in return for her unbounded hospitality she expects just one thing—that the guests will not abuse the freedom granted to them while in India, and that they will be honest in the expression given to their own people when they report on their return home. That single expectation of India has yet to be fulfilled.

A Hindu, twenty months' resident in the United States, declares that ". . . in case America should be represented in India in the same way as India is represented in this country very few Americans would recognize Uncle Sam."

Feeling this way, is it any wonder that a few go back and retaliate by telling of America as the land where "every prospect pleases and only man is vile."

A thoughtful Christian Chinese student, now studying in an American institution, recently stated that he was afraid that many current presentations of missionary work were such as to transform the missionary movement from an agency of international goodwill into one which engendered ill-will between the nations of the East and the West. A talented, but sensitive, Chinese student at a recent summer conference refused to participate in a Chinese play because the play took as its setting the old Manchu period. He felt that such a dramatization of the Chinese as they were in those days misrepresented his people. Other nations want us to picture them, not as they were,

but rather as they are; and to state concerning any defect we mention whether it is an ebbing or a flowing tide upon which we look. When a plant is identified with a thistle it is difficult to see figs upon it even when they are there.

Statements and attitudes such as these may be exaggerations but they represent views held by many of the foreign students among us. It is a good rule, therefore, always to speak in a way such that you would be pleased to find one of your Korean or Japanese friends in the audience at the close of your address. In the preparation of a pageant recently published, nationals from various lands who themselves had been converted to Christianity were asked to witness a trial presentation and to criticize the parts presenting their countries and old religions. The need for getting their point of view is imperative, so that such groups might more often be asked to pass upon our plays, our moving pictures, and our mission study texts.

Most responsible missionary societies and writers today are alive to the necessity for fairness and justice in educating a great home constituency with reference to other lands but many fear that during the decade when this education is going on their budgets will suffer. On the other hand an experienced secretary of one of our oldest boards, on the basis of experience, declares that he would be willing to submit the question to the test of one year of real education as against what he calls "sob-stuff," representing the rest of the world as longing for our help and eagerly awaiting to be shown the way of salvation. He has found

that giving goes up fifty to a hundred per cent where a vital interest is created through frankness and reality of statements. But apart from its effect on giving, each new book, each new article and address should be able to win the approval of a fair-minded and Christian national, present in reality or imagination.

Along with a careful scrutiny of their own literature, Christian internationalists might show their disapproval when the screen or stage, or general press hold another race up to reprobation or ridicule, and where other customs are caricatured. The world is now too small for the effect of prejudice and misrepresentation to be other than harmful. From this standpoint missionary education is the fair presentation of all the facts.

The criteria of success, therefore, in missionary addresses and literature will not be alone that the budget has been raised, or that backers for a board policy have been secured, nor yet that the required number of recruits of the right caliber have been obtained. There will be additional tests: Is the literature helping to build personalities with wider horizons, deep sympathies, and more brotherly attitudes? Is it scrupulously scientific, balanced and fair, so that it can put the reader, as far as possible, in touch with the total situation with reference to the people and to the missionary enterprise both favorable and unfavorable? Does it enable the reader to face the situation in the light of all that is best in experience (including the non-Christian religions) and to see solution and duty in the light of all these considerations?

CHAPTER XII

THE INEXHAUSTIBLE REALITY BACK OF MISSIONS

At the very heart of Christianity are certain historical facts—something that happened in Galilee. Through a Person God acted and revealed Himself. Christianity is essentially this good news about our God. In Jesus Christ we begin to realize that the Reality which is the very center of the universe, other and greater than man, in whom we live and move and have our being, is best thought of as forth-streaming, father-like love. This conviction that a personal God cares enough for men to *do* something and has a far-reaching purpose for human folk has done more than anything else to make us conscious of the inestimable worth of each human being, however humble.

In the character of God who through Christ we have come to see is Himself constantly seeking man's good, we find our greatest urge to unselfish service. Ministering rather than being ministered unto becomes a normal and essential part of the Christian life. Man is asked to join God in a great purposeful mission of redemption and of self-forgetting ministry. A fellowship of men of good-will thus begins. Individually and together they renew and refresh their life in the presence of a

God who has revealed Himself in Jesus Christ, and whose purpose and character they therefore know. On the one hand, through worship this fellowship is ever drawing life and strength from the eternal order; on the other it is ever entering into human life and setting up the Kingdom of God in the world that now is. This fellowship is the ideal Church.

Every living, Christian fellowship feels within itself an impelling urge to service—a divine sending, what we have called the missionary movement —as integral a part of the ideal Church as outgoing breath is a function of the body. Imperfect though they may still be, we begin to see that both fellowship and forth-going service are in their very nature essential to the realization of highest human values. Both Church and missionary movement, not necessarily as they are but as through our loyalty and devotion they can grow to be, are grounded in the very nature of God and man.

When once the vision of this fellowship, eternal in its nature and yet here and now in time, takes possession of our being all differentiating and estranging differences between us human folk seem insignificantly small. The present reality of the Kingdom dawns on us as an inspiring revelation, and its coming in all fullness becomes our dominant and passionate desire. Thwarting conditions are seen as mountainous facts, but yet as mountains that can be removed because they stand across God's purpose. Nowhere does a group seem so backward nor human nature so depraved but that the pursuant love of God, through Christ

and through those who fellowship with Him, can bring about a transformation. The deepest longing of the fellowship is to enfranchise each human being from bondage to self and to the world, and have each enter the wondrous association of those who share God's character and God's purpose of overcoming evil and redeeming human life.

In response to this characteristic urge of Christianity, missioners have sought every corner of the planet with Christ's winsome invitation to come unto Him, change the direction of life, be freed from the past, and join the world-wide society of those who are committed to His purpose. These men of God have faced human need right across this world of ours, and in spite of almost insuperable obstacles have built up institutions as varied as that need, whether economic, social, educational, literary, philanthropic, or religious. No one can see this far flung work without recognizing that it is the result of Christian capacity, daring, and vision of the highest order. It has been a glorious and creative outburst of the human spirit, and it justifies our belief that God has been and still is working out a mighty purpose through the missionary movement of the Church. What has already been accomplished calls us to continue and develop the work our fathers so well began.

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